

उपदेशसाहस्री

गद्यपद्यभागद्वयम्

A THOUSAND TEACHINGS

IN TWO PARTS—PROSE AND POETRY
OF SRI SANKARÂCHÂRYA

TRANSLATED INTO ENGLISH WITH EXPLANATORY NOTES

BY

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PREFACE.

Upadeshasâhasrî written by ŚRĪ ŚANKARA, the great Teacher is translated into English with explanatory footnotes which will be found useful by readers while going through the book.

References to *Upanishats*, the *Vedânta Aphorisms* and the *Bhagavad-Gîtâ* mostly quoted by the author have been carefully traced and shown at the bottom of the pages, which, it is presumed, will throw much clear light on the Text and solve difficulties.

In his eagerness to do good to people the great author, while writing the book, has spared no pains in making clear the idea of the distinction between oneself and one's body, mind, etc., which, when rightly comprehended under the benevolent guidance of a Teacher, a man of Knowledge, will perfectly convince one that one is not other than the Unlimited Bliss untouched by hunger and thirst, grief and delusion, old age and death, the only real Existence, the Goal of all human beings to be realized in life.

Rāmatīrtha's glossary on Sankara's *Upadeshasâhasrî* has been followed in translating the book and appending footnotes.

Certain words not to be found in the text but necessary for making the meaning clear have very often been

placed within brackets. Explanatory paragraphs have been added to the translation in a few places. In studying the book one may begin either with the prose part or the metrical. We have adopted the most acceptable readings after consulting the Nirñayasāgara, Lotus Library and Mysore editions of the book.

An index to the verses is appended at the end of the book. It will, it is hoped, be found useful.

Srinagar, Kashmir
July 24, 1941

TRANSLATOR

LIST OF ABBREVIATIONS

Ai. U.	Aitareyopanishat
Bh. Gītā	Bhagavadgītā
Br. Sū.	Brahma Sūtra (Vedānta Sūtras)
Br. U.	Bṛihadāraṇyakopanishat
Chh. U.	Chhândogyopanishat
G. K.	Gaudapāda's Māndukya-Kārikā
Ish. U.	Ishopanishat
Kath. U.	Kathopanishat
Ke. U.	Kenopanishat
Mā. U.	Māndūkyopanishat
M. N. U.	Mahānārāyanopanishat
Mu. U.	Mundakopanishat
Nā. U.	Nārāyanopanishat
Pra. U.	Prasnopanishat
Sw. U.	Śvetāśwataropanishat
T. A.	Taittirīya Āraṇyaka
Tai. U.	Taittirīyopanishat

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उपदेशसाहस्री

A THOUSAND TEACHINGS

गद्यबन्धः प्रथमो भागः

Part I (Prose)

शिष्यप्रतिषेधविधिप्रकरणम् ॥ १ ॥

CHAPTER I

A METHOD OF ENLIGHTENING THE DISCIPLE

अथ मोक्षसाधनोपदेशविधिं व्याख्यास्यामो मुमुक्षूणां धर्-
मानामर्थिनामर्थाय ॥ १ ॥

1. We shall now¹ explain a method of teaching the means² to liberation for the benefit of those aspirants after liberation who are desirous (of this teaching) and are possessed of faith (in it)

¹After writing various books

²Self-knowledge.

तदिदं मोक्षमाधनं ज्ञानं साधनमाध्यादनित्यात्मवत्समाद्विर-
 काय त्यक्तपुत्रचित्तलोकैरणाय प्रतिपन्नपरमहंसपरिग्रान्याय
 शमदमदयादियुक्ताय शास्त्रप्रसिद्धशिष्यगुणसम्पन्नाय शुचये
 ब्राह्मणाय विधिवदुपसन्नाय शिष्याय जातिकर्मवृत्तविद्याभिजनैः
 परीक्षिताय यथात् पुनःपुनः यावदग्रहणं दृढीभवति ॥ २ ॥

2. That means to liberation, viz., Knowledge, should be explained again and again until it is firmly grasped, to a pure *Brāhmana* disciple who is indifferent to everything that is transitory and achievable through certain means, who has given up the desire for a son, for wealth and for this world¹ and the next,² who has adopted the life of a wandering monk and is endowed with control over the mind and senses, with compassion etc., as well as with the qualities of a disciple well-known in the scriptures, and who has approached the teacher in the prescribed manner, and been examined in respect of his caste, profession, conduct, learning and parentage.

धृतिश्च—‘परीक्ष्य लोकान्...तत्स्वतो ब्रह्मविद्याम्’ इति ।
 दृढगृहीता हि विद्या आत्मनः श्रेयसे सन्तत्यै च भवति ।
 विद्यासन्ततिश्च प्राण्यनुग्रहाय भवति नीरिय नदी तृतीयोः ।
 शास्त्रं च—‘यद्यप्यस्मा इमामग्निः परिगृहीतां धनस्य पूर्णां
 दद्यात् एतदेव ततो भूयः’ इति । अन्यथा च ज्ञानप्राप्त्य-
 भावात्—‘आचार्यवान् पुरुषो वेद’, ‘आचार्याद्वेदेयं विद्या

¹ Attainable through the birth of a son. Br. U., 1. 5. 16. and Br. U., 6. 4. 1. Sankara's Commentary.

² The region of the fathers, the result of *Vedic* actions, and that of the gods, the result of meditation. Br. U., 1. 5. 16.

चिदिता', 'आचार्यः ग्राहयिता', 'सम्यग्ज्ञानं भुव इदोच्यते'
इत्यादिश्रुतिभ्यः, 'उपदेक्ष्यन्ति ते ज्ञानं' इत्यादिस्मृतेश्च ॥ ३ ॥

3. The *Sruti*¹ also says "A *Brâhmana* after examining those worlds which are the result of *Vedic* actions should be indifferent to them seeing that nothing eternal can be achieved by means of those actions. Then, with fuel in his hands he should approach a teacher versed in the *Vedas* and established in *Brahman*, in order to know the Eternal. The learned teacher should correctly explain to that disciple who has self-control and a tranquil mind, and has approached him in the prescribed manner, the knowledge of *Brahman* revealing the imperishable and eternal Being." For only when knowledge is firmly grasped, it conduces to one's own good and is capable of transmission. This transmission of knowledge is helpful to people, like a boat to one who wants to cross a river. The scriptures too say "Although one may give to the teacher this world surrounded by oceans and full of riches, this knowledge is even greater than that." Otherwise² there would be no attainment of knowledge. For the *Srutis* say, "A man³ having a teacher can know *Brahman*," "Knowledge⁴ received from a teacher alone (becomes perfect)," "The teacher is the pilot," "Right Knowledge is called in this world a raft," etc. The *Smriti*⁵ also says, "knowledge will be imparted to you" etc.

शिष्यस्य ज्ञानाप्रदर्शं च लिङ्गैर्बुद्ध्वा अप्रदक्षे हेतून् अधर्म-
लौकिक - प्रमाद - नित्यानित्यविवेकविषयासंज्ञातददपूर्वश्रुतत्व -
लोकचिन्ताविक्षेप-जात्याद्यभिमानादीन् तत्प्रतिपक्षैः श्रुतिस्मृति-

¹ Mu. U., 1. 2. 12. 13.

² If it were not taught by a teacher.

³ Chh. U., 6. 14. 2.

⁴ Chh. U., 4. 9. 3.

⁵ Bh. Gita, 4. 34.

चिदितैः अपनयेत्, अक्रोधादिभिरहिमादिभिश्च यमैः, ज्ञाना-
चिरद्वैश्च नियमैः ॥ ५ ॥

4. When the teacher finds from signs that knowledge has not been grasped (or has been wrongly grasped) by the disciple he should remove the causes of non-comprehension which are past and present sins, laxity,¹ want of previous firm knowledge of what constitutes the subjects² of discrimination between the eternal and the non-eternal, courting popular esteem, vanity of caste etc., and so on, through means contrary to those causes, enjoined by the *Śrutis* and *Smritis* viz., avoidance of anger etc., and the vows (*Yama*³) consisting of non-injury etc., also the rules of conduct that are not inconsistent with knowledge.

अमानित्यादिगुणं च ज्ञानोपायं सम्यक् ब्राह्मेत् ॥ ५ ॥

5. He should also thoroughly impress upon the disciple qualities like humility, which are the means to knowledge.

आचार्यस्तूहापोहप्रहणधारणशमदमद्यानुग्रहादिसम्पन्नो
लम्बागमो दृष्टादृष्टभोगेष्वनासक्तः त्यक्तसर्पकर्मसाधनो प्रह्वविह्
प्रह्वणि स्थितोऽभिध्वृत्तो दम्भदर्पकुहकशाठ्यमायामात्सर्यानुता-
हङ्कारममत्वादिदोषवर्जितः केवलपरानुग्रहप्रयोजनो विद्योपयो-
गार्थी पूर्वमुपदिशेत्—‘सदेव सोम्येदमग्र आसीदेकमेवाद्वि-
तीयम्’, ‘यत्र नान्यत्पश्यति’, ‘आत्मैवेदं सर्वम्’, ‘आत्मा वा
इदमेक एवाग्र आसीत्’, ‘सर्वं सखिवदं ब्रह्म’ इत्याद्याः आत्मै-
क्यप्रतिपादनपराः श्रुतीः ॥ ६ ॥

¹ Unrestrained conduct, speech, eating, etc. ² viz, the Self and the non-Self. ³ i.e., non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts.

6. The teacher is one who ■ endowed with the power of furnishing arguments pro and con, of understanding questions¹ and remembering² them, who possesses tranquillity, self-control, compassion and a desire to help others, who is versed³ in the scriptures and unattached to enjoyments both seen⁴ and unseen, who has renounced the means to all kinds of actions, is a knower of *Brahman* and established in It, is never a transgressor of the rules of conduct, and who ■ devoid of shortcomings such as ostentation, pride, deceit, cunning, jugglery, jealousy, falsehood, egotism and attachment. He has the sole aim of helping others and a desire to impart the knowledge of *Brahman* only. He should first of all teach the *Sruti* texts establishing the oneness of the Self with *Brahman* such as, "My⁵ child, in the beginning it (the universe) was Existence only, one alone without a second," "Where⁶ one sees nothing else," "All⁷ this is but the Self," "In⁸ the beginning all this was but the one Self" and "All⁹ this is verily *Brahman*."

उपदिश्य च ब्राह्मयेत् ब्रह्मणो लक्षणम्—'य आत्माऽपहृ-
पाप्मा', 'यत्साक्षादपरोक्षाद्ब्रह्म', 'योऽशनायापिपासे', 'नेति
नेति', 'अस्थूलमणु', '■ एष नेति', 'अदृष्टं द्रष्टु', 'विज्ञान-
मानन्दम्', 'सत्यं ज्ञानमनन्तम्', 'अदृश्येऽनात्म्ये', 'स वा
एष महानज आत्मा', 'अग्राणो क्षमताः', 'सवाह्याभ्यन्तरो
ह्यजः', 'विज्ञानघन एव', 'अनन्तरमबाह्यम्', 'अन्यदेव
तद्विदितादयो अविदितात्', 'आकाशो वै नाम' इत्यादि-
श्रुतिभिः ॥ ७ ॥

¹ Put by the disciple. ² So as to answer them ³ Through instruc-
tions traditionally handed down to him. ⁴ i.e., both here and hereafter.
⁵ Chh. U., 6. 2. 1. ⁶ Chh. U., 7. 24. 1. ⁷ Chh. U., 7. 25. 2. ⁸ At.
U., 1. 1. 1. ⁹ Chh. U., 3. 14. 1.

स्मृतिभिश्च—‘न जायते म्रियते वा’, ‘नादत्ते कस्यचित्पापम्’, ‘यथाकाशस्थितो नित्यम्’, ‘क्षेत्रज्ञं चापि मां विद्धि’, ‘न सत्तन्नासदुच्यते’, ‘अनादित्वाभिर्गुणत्वात्’, ‘समं सर्वेषु भूतेषु’, ‘उत्तमः पुरुषस्त्वन्यः’ इत्यादिभिः श्रुत्युक्त-लक्षणादिरुद्धाभिः परमात्मासंसारित्वप्रतिपादनपराम्भिः तस्य सर्वेणानन्यत्थप्रतिपादनपराम्भिश्च ॥ ८ ॥

7, 8. After teaching these he should teach the definition of *Brahman* through such *Śruti* texts as “The Self,¹ devoid of sins”, “The *Brahman*² that is immediate and direct,” “That³ which is beyond hunger and thirst”, “Not ‘this, not-this’”, “Neither⁴ gross nor subtle”, “This⁵ Self is not-this”, “It⁶ is the Seer Himself unseen”, “Knowledge⁷-Bliss”, “Existence⁸-Knowledge-Infinite”, “Imperceptible⁹ bodiless,” “That¹⁰ great unborn Self” “Without¹¹ the vital force and the mind,” “Unborn”, comprising the interior and exterior”, “Consisting”, of knowledge only”, “Without¹² interior or exterior”, “It¹³ is verily beyond what is known as also what is unknown” and “Called” *Ākāśha* (the self-effulgent One)”, and also through such *Smṛiti* texts as the following. “It is” neither born nor dies”, “It is” not affected by anybody’s sins,” “Just” as air is always in the ether,” “The individual” Self should be regarded as the universal one,” “It is” called neither existent nor non-existent,” “As” the Self is beginningless and devoid of

¹ Chh. U., 8. 7. 1

² Br. U., 2. 3. 6

³ Br. U., 3. 8. 11

⁴ Tal. U., 2. 1

⁵ Mā. U., 2. 1. 2

⁶ Br. U., 2. 5. 19

⁷ Bh. Gītā, 2. 20

⁸ Bh. Gītā, 13. 2

⁹ Br. U., 3. 4. 1.

¹⁰ Br. U., 3. 8. 8.

¹¹ Br. U., Sūtra 7, under 3. 9. 27.

¹² Tal. U., 2. 7

¹³ Mā. U., 2. 1. 2.

¹⁴ Kā. U., 1. 3.

¹⁵ Bh. Gītā, 5. 15.

¹⁶ Bh. Gītā, 13. 12.

¹⁷ Br. U., 3. 5. 1.

¹⁸ Br. U., 3. 9. 26.

¹⁹ Br. U., 4. 4. 22.

²⁰ Br. U., 2. 4. 12.

²¹ Chh. U., 8. 14. 1.

²² Bh. Gītā, 9. 6.

²³ Bh. Gītā, 13. 31.

qualities. " "The 'same in all beings' " and "The Supreme Being is different,"—all these support the definition given by the *Śrutis* and prove that the innermost Self is beyond transmigratory existence and that it is not different from *Brahman*, the all-comprehensive principle.

एवं श्रुतिस्मृतिभिः गृहीतरमात्मलक्षणं शिष्यं संसारसागरादुत्तितीर्षुं पृच्छेत्—कस्यमसि सोम्येति ॥ ९ ॥

9. The disciple who has thus learnt the definition of the inner Self from the *Śrutis* and the *Smritis* and is eager to cross the ocean of transmigratory existence is asked, "who are you, my child?"

स यदि ध्यात्—ब्राह्मणपुत्रः अश्वत्थः ब्रह्मचार्यासम्, गृहस्थो वा, इदानीमस्मि परमहंसपरिव्रजः संसारसागरात् जन्ममृत्युमहामाहात् उत्तितीर्षुरिति ॥ १० ॥

आचार्यो ध्यात्—इदेष तव सोम्य मृतस्य शरीरे घयोमिरपते मृदायं वापयते, तत्र कथं संसारादुद्धर्तुमिच्छसीति । नदि नद्याः भयरे कूले भस्मीभूते नद्याः पारं तरिष्यसीति ॥ ११ ॥

10, 11. If he says, "I am the son of a *Brahmana* belonging to such and such a lineage, I was a student or a householder and am now a wandering monk anxious to cross the ocean of transmigratory existence infested with the terrible sharks of birth and death," the teacher should say, "My child, how do you desire to go beyond transmigratory existence as your body will be eaten up by birds or will turn into earth even here when you die? For, burnt to ashes on this side of the river, you cannot cross to the other side."

स्मृतिभिश्च—‘न जायते म्रियते वा’, ‘नादत्ते कस्यचित्पापम्’, ‘यथाकाशस्थितो नित्यम्’, ‘क्षेत्रज्ञं चापि मां विद्धि’, ‘न सत्तन्मासदुच्यते’, ‘अनादित्याग्निर्गुणत्वात्’, ‘सर्वं सर्वेषु भूतेषु’, ‘उत्तमः पुरुषस्त्वन्यः’ इत्यादिभिः श्रुत्युक्त-लक्षणाविरुद्धाभिः परमात्मासंसारित्वप्रतिपादनपराभिः तस्य सर्वेणानन्यत्वप्रतिपादनपराभिश्च ॥ ८ ॥

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¹ Chh. U., 8. 7. 1.

² Br. U., 2. 3. 6

³ Br. U., 3. 8. 11.

⁴ Tai. U., 2. 1.

⁵ Mu. U., 2. 1. 2.

⁶ Br. U., 3. 3. 19.

⁷ Bh. Gītā, 13. 20.

⁸ Bh. Gītā, 13. 2.

⁹ Br. U., 3. 4. 1.

¹⁰ Br. U., 3. 8. 8.

¹¹ Br. U., *Sloka* 7, under 3. 9. 27.

¹² Tai. U., 2. 7.

¹³ Mu. U., 2. 1. 2.

¹⁴ Ke. U., 1. 3.

¹⁵ Bh. Gītā, 5. 15.

¹⁶ Bh. Gītā, 13. 12.

¹⁷ Br. U., 3. 5. 1.

¹⁸ Br. U., 3. 9. 26.

¹⁹ Br. U., 4. 4. 22.

²⁰ Br. U., 2. 4. 12.

²¹ Chh. U., 8. 14. 1.

²² Bh. Gītā, 9. 6.

²³ Bh. Gītā 13. 31.

my past actions, and having in the course of time obtained the present body I have got tired of this going round and round in the wheel of transmigration, and have come to you, Sir, to put an end to this rotation. I am, therefore, always different from the body. It is bodies that come and go, like clothes on a person."—the teacher would reply, "You have spoken well. You see aright. Why then did you wrongly say, 'I am the son of a *Brāhmaṇa* belonging to such and such a lineage. I was a student or a householder and am now a wandering monk?'"

तं प्रति ब्रह्माचार्यः—स यदि ध्यात् भगवन्, कथमहं मृषाऽप्रादिपमिति ॥ १४ ॥ यतस्त्वं भिन्नजात्यन्ययसंस्कारं शरीरं जात्यन्ययवर्जितस्यात्मनः प्रत्यभ्यव्याप्तीः ब्राह्मणपुत्रोऽदो-
न्यय इत्यादिना चाक्येनेति ॥ १५ ॥

14, 15. If the disciple says, "How did I speak wrongly, Sir?" the teacher would reply, "Because by your statement, 'I am the son of a *Brāhmaṇa* belonging to such and such a lineage etc.' you identified with the Self devoid of birth, lineage and purificatory ceremonies, the body possessed of them that are different ¹ (from the Self.)"

स यदि पृच्छेत् कथं भिन्नजात्यन्ययसंस्कारं शरीरं, कथं वा महं जात्यन्ययसंस्कारवर्जित इति ॥ १६ ॥

भाचार्यो ध्यान्—शृणु सोम्य यथेदं शरीरं त्वसौ भिन्नं भिन्नजात्यन्ययसंस्कारं, त्वं च जात्यन्ययसंस्कारवर्जितः, इत्यु-
क्त्या तं स्मारयेत्—स्मर्तुमर्हसि सोम्य, परमात्मानं सर्वान्मानं
यद्योक्तलक्षणं ध्यायितोऽसि 'सदेव सोम्येदम्' इत्यादिभिः श्रुतिभिः
स्मृतिभिश्च । लक्षणं च तस्य श्रुतिभिः स्मृतिभिश्च ॥ १७ ॥

¹ i.e., of the nature of non-Self

स यदि मृयात्—अन्योऽहं शरीरात् । शरीरं तु जायते
 म्रियते, वयोभिरघते, दासाद्यादिभिश्च विनाश्यते, व्याध्यादि-
 भिश्च प्रयुज्यते । तस्मिन् अहं स्वरुतधर्माधर्मवशात् पक्षी नीड-
 मिव प्रविष्टः पुनःपुनः शरीरविनाशे धर्माधर्मवशात् शरीरान्तरं
 यास्यामि, पूर्वनीडविनाशे पक्षीव नीडान्तरम् । एवमेवाहमनादौ
 संसारे देयमनुप्यतिर्यङ्गनिरत्यस्थानेषु स्वकर्मवशादुपात्तमुपात्तं
 शरीरं त्यजन्, नयं नयं च अन्यदुपाद्दानो, जन्ममरणप्रयन्धचक्रे
 घटीयन्म्रयत् स्वकर्मणा भ्राम्यमाणः क्रमेणेदं शरीरमासाद्य
 संसारचक्रभ्रमणात् अस्माभिर्विष्णो भगवन्तमुपसन्नोऽस्मि संसा-
 रचक्रभ्रमणप्रशमाय । तस्मादस्मि एवाहं शरीरादन्यः । शरीराणि
 आगच्छन्त्यपगच्छन्ति च वासांसीव पुरुषस्येति ॥ १२ ॥

आचार्यो मृयात्—साध्यवादीः, सम्यक्पश्यसि । कथं मृया-
 दवादीः, ब्राह्मणपुत्रोऽदोन्वयो ब्रह्मचार्यासम्, गृहस्थो वा, इवा-
 नीमस्मि परमहंसपरिव्राडिति ॥ १३ ॥

12, 13. If he says, "I am different from the body. The body is born and dies, is eaten up by birds, is destroyed by weapons, fire etc., and suffers from diseases and the like. I have entered it, like a bird its nest, on account of merit and demerit accruing from acts done by myself, and like a bird going to another nest when the previous one is destroyed I shall enter into different bodies again and again as a result of merits and demerits when the present body is gone. Thus in this beginningless world on account of my own actions I have been giving up successive bodies assumed among gods, men, animals and the denizens of hell and assuming ever new ones. I have in this way been made to go round and round in the cycle of endless births and deaths, as in a Persian wheel by

from sins and so on, which is untouched by all transmigratory conditions, 'The *Brahman*' that is immediate and direct,' 'The innermost' Self,' 'The unseen' seer, the unheard listener, the unthought thinker, the unknown knower,' which is of the nature of eternal knowledge, without interior or exterior, consisting only of knowledge, all-pervading like the ether and of infinite power—that Self of all devoid of hunger etc., as also appearance and disappearance, is, by virtue of Its inscrutable power, the cause of the manifestation of unmanifested name and form which abide in the Self through Its very presence,¹ but are different from It, which are the seed of the universe, are describable neither as identical with It nor different from It, and are cognized by It alone.

ते नामरूपे अव्याकृते सती व्याक्रियमाणे तस्मादेतस्मादात्मन
आकाशनामाकृती संवृत्ते । तस्याकाशाण्यं भूतमनेन प्रकारेण
परमात्मनः सम्भूतं प्रसन्नादिय सलिलान्मलमिव केनम् । न
सलिले न च सलिलादत्यन्तभिन्नं केनम् । सलिलव्यतिरेकेणा-
दर्शनात् । सलिलं तु स्वच्छं अन्यत् केनान्मलरूपात् । पर्व
परमात्मा नामरूपाभ्यामन्यः केनस्थानीयाभ्यां शुद्धः प्रसन्नः
तद्विलक्षणः । ते नामरूपे अव्याकृते सती व्याक्रियमाणे केनस्था-
नीये आकाशनामाकृती संवृत्ते ॥ १९ ॥

19. " That name and form originally unmanifested took the name and form of the ether as they were manifested from that Self This element called the ether thus arose out of the supreme Self, like the dirt called foam coming out of transparent water. Foam is neither water nor absolutely different from it For it is never seen apart from

¹ Br. U., 3. 4. 1.² Br. U., 3. 4. 1³ Br. U., 3. 7. 23.⁴ They have no existence of their own apart from that of the Self.

16, 17. If he asks, "How is the body possessed of the diversities of birth, lineage and purificatory ceremonies (different from the Self) and how am I devoid of them?" — The teacher would say, "Listen, my child, how this body is different from you and possessed of birth, lineage and sanctifying ceremonies and how you are freely from these." Speaking thus he will remind the disciple saying, "You should remember, my child, you have been told about the innermost Self which is the Self of all with its characteristics as described by the *Srutis* such as 'Thus' was existence, my child' etc., as also the *Smritis*, and you should remember these characteristics also."

लक्ष्यपरमात्मलक्षणस्मृतये ध्यात्-योऽसावाकाशनामा नाम-
रूपाभ्यामर्थान्तरभूतः अशरीरः अस्थूलादिलक्षणः अपहृत-
राप्सादिलक्षणश्च सर्वैः संसारधर्मैः अनागन्धितः 'यत्साक्षाद्-
परोक्षाद्ब्रह्म', 'य आत्मा सर्वान्तरः', 'अदृशो द्रष्टा अधुतः
श्रोता अमतो मन्ता अविज्ञातो विज्ञाता,' नित्यविज्ञानस्वरूपः,
अनन्तरः अद्याद्यः विज्ञानघन एव, परिपूर्णः आकाशवत्, अन-
न्तशक्तिः, आत्मा सर्वस्य, अशमायादियर्जितः, आविर्भावतिरो-
भावयर्जितश्च, स्वात्मयिलक्षणयोः नामरूपयोः जगद्बीजभूतयोः
स्वात्मस्थयोः तत्त्वाम्यत्वाभ्यामनिर्वचनीययोः स्वयंवेद्ययोः
सद्भायमात्रेणाचिन्त्यशक्तित्वाद् व्याकर्ता अव्याकृतयोः ॥ १८ ॥

18. The teacher should say to the disciple who has remembered the definition of the Self, "That which is called *Ākāśha* (the self-effulgent one) which is distinct from name and form, bodiless and defined as not gross etc., and as free

from sins and so on, which is untouched by all transmigratory conditions, 'The *Brahman*' that is immediate and direct,' 'The innermost' Self,' 'The unseen' seer, the unheard listener, the unthought thinker, the unknown knower,' which is of the nature of eternal knowledge, without interior or exterior, consisting only of knowledge, all-pervading like the ether and of infinite power—that Self of all devoid of hunger etc., as also appearance and disappearance, is, by virtue of Its inscrutable power, the cause of the manifestation of unmanifested name and form which abide in the Self through Its very presence,¹ but are different from It, which are the seed of the universe, are describable neither as identical with It nor different from It, and are cognized by It alone.

ते नामरूपे अव्याकृते सती व्याक्रियमाणे तस्मादेतस्माद्वात्मन
आकाशनामाकृती संवृत्ते । तच्चाकाशाख्यं भूतमनेन प्रकारेण
परमात्मनः सम्भूतं प्रसन्नादिव सलिलान्मलमिव केनम् । न
सलिलं न च सलिलादत्यन्तभिन्नं केनम् । सलिलव्यतिरेकेणा-
दर्शनात् । सलिलं तु स्वच्छं अन्यत् केनान्मलरूपात् । पथं
परमात्मा नामरूपाभ्यामन्यः केनस्थासीयाभ्यां शुद्धः प्रसन्नः
सद्विलक्षणः । ते नामरूपे अव्याकृते सती व्याक्रियमाणे केनस्था-
नीये आकाशनामाकृती संवृत्ते ॥ १९ ॥

19. " That name and form originally unmanifested took the name and form of the ether as they were manifested from that Self. This element called the ether thus arose out of the supreme Self, like the dirt called foam coming out of transparent water. Foam is neither water nor absolutely different from it. For it is never seen apart from

¹ Br. U., 3. 4. 1.

² Br. U., 3. 4. 1.

³ Br. U., 3. 7. 23.

⁴ They have no existence of their own apart from that of the Self.

water. But water is clear, and different from the foam which is of the nature of dirt. Similarly the supreme Self which is pure and transparent is different from name and form, which stand for foam. These—corresponding to the foam—having originally been unmanifested, took the name and form of the ether as they were manifested.

ततोऽपि सूक्ष्मापमापद्यमाने मामरूपे व्याक्रियमाने वायु-
भायमापद्यते, ततोऽप्यग्निमार्यं, अग्नेरम्भमार्यं, ततः पृथ्वीमार्यं
इत्येवंक्रमेण पूर्वपूर्यानुप्रवेशेन पञ्चमहाभूतानि पृथिव्यन्तान्युत्प-
न्नानि । ततः पञ्चमहाभूतगुणविशिष्टा पृथ्वी । पृथ्व्याश्च पञ्चा-
त्मिक्यो मीदृष्याद्या ओषधयो जायन्ते । ताम्यो महिताम्यो
लोहितं च शुक्रं च स्त्रीपुंसशरीरसंश्लिष्य जायते । तदुभयसूनु-
काले अविद्याप्रयुक्तकामयजनिर्मयनोद्धतं मन्त्रसंस्कृतं गर्भाशये
निविध्यते । तत्स्ययोनिरसानुप्रवेशेन विवर्धमानं गर्भीभूतं नयमे
दशमे वा मासि सञ्जायते ॥ २० ॥

20. "Name and form, as they became still grosser in the course of manifestation assumed the form of air. From that again they became fire, from that water, and thence earth. In this order the preceding elements penetrated the succeeding ones, and the five gross elements ending with earth came into existence. Earth, therefore, possesses the qualities of all the five gross elements. From earth compounded of all the five great elements, herbs such as paddy and barley are produced. From these, after they are eaten, are formed blood and the seed of women and men respectively. These two ingredients drawn out, as by a churning rod, by lust springing from Ignorance, and sanctified by *mantras*,¹ are placed in the

¹ sacred mystical formulae.

womb at the proper time. Through the infiltration of the sustaining fluids¹ of the mother's body, it² develops into an embryo and is delivered at the ninth or tenth month.

तज्जातं लब्धनामाकृतिकं जातकर्मादिभिः मन्त्रसंस्कृतं पुनः
उपनयनसंस्कारयोगेन ब्रह्मचारिसंज्ञं भवति । तदेव शरीरं पक्षी-
योगसंस्कारयोगेन गृहस्थसंज्ञं भवति । तदेव वनस्थसंस्कारेण
तापससंज्ञं भवति । तदेव क्रियाविनिवृत्तिनिमित्तसंस्कारेण पति-
मादसंज्ञं भवति । इत्येवं स्वतो भिन्नं भिन्नजात्यम्यदसंस्कारं
शरीरम् ॥ २१ ॥

21. "It is born, or is possessed of a form and a name and is purified by means of *mantras* relating to natal and other ceremonies. Sanctified again by the ceremony of investiture with the holy thread, it gets the appellation of a student. The same body is designated a house-holder when it undergoes the sacrament of being joined to a wife. That again is called a recluse when it undergoes the ceremonies pertaining to retirement into the forest. And it becomes known as a wandering monk when it performs the ceremonies leading to the renunciation of all activities. Thus³ the body which has birth, lineage and purificatory ceremonies different (from the Self) is different from you.

मनश्चेन्द्रियाणि च नामरूपात्मकान्येष 'अन्नमयं हि सोम्य
मनः' इत्यादिभूतिभ्यः ॥ २२ ॥

22. "That the mind and the senses are also of the nature of name and form is known from the *Sruti*," "The mind, my child, consists of food"⁴

¹ derived from food.

² blood and seed mixed together.

³ See paras 15 and 16 above

⁴ Food is transformed into the substance of the mind and migrates it. Chh. U. 6. 3. 4 and 6. 3. 6.

कथं चाहं मिश्रजात्यन्ययसंस्कारवर्जित इत्येतच्छृणु । योऽसौ
 नामरूपयोर्व्याकर्ता नामरूपधर्मविलक्षणः स एव नामरूपे व्या-
 कुर्षन् खपेदं शरीरं स्वयं संस्कारधर्मवर्जितो नामरूपे इह प्रविष्टः
 अन्यैरहः स्वयं पश्यन्, तथाऽश्रुतः शृण्वन्, अमतो मन्वानो,
 अधिज्ञातो विज्ञानन्—‘सर्वाणि रूपाणि विचित्य धीरो नामानि
 कृत्वाऽभिवदन् यदास्ते’ इति । अस्मिन्नर्थे श्रुतयः सहस्रशः
 ‘तत्त्वज्ञा तदेयानुप्रायिशत्’, ‘अन्तः प्रविष्टः शास्ता जनानाम्’,
 ‘स एव इह प्रविष्टः’, ‘एव त आत्मा’, ‘स एतमेव सीमार्तं
 विदार्यैतया द्वारा प्रापयत’, ‘एव सर्वेषु भूतेषु गूढोत्मा’, ‘सैवं
 देवतैश्चत इन्ताहमिमास्तिस्रो देवताः’ इत्याद्याः ॥ २३ ॥

23. "You said, 'How am I devoid of birth, lineage and sanctifying ceremonies which are different (from the Self)'. Listen. The same one who is the cause of the unfoldment of name and form, whose nature is different from that of name and form, and who is devoid of all connection with sanctifying ceremonies, evolved name and form, created this body and entered into it (which is but name and form)—who is Himself the unseen seer, the unheard listener, the unthought thinker, the unknown knower as stated in the *Sruti* text, '(I' know) who creates names and forms and remains speaking'. There are thousands of *Sruti* texts conveying the same meaning; for instance, 'He' created and entered into it,' 'Entering' into them He rules all creatures,' 'He,' the Self, has entered into these bodies,' 'This' is your Self,' 'Opening' this very suture of the skull He got in by that door,' 'This' Self is concealed in all beings,' 'That' Divinity thought—let me enter into these three deities."

T. A., 3. 12. 7.
 Br. U., 1. 4. 7.
 Kath. U., 3. 12.

Tal. U., 2. 6.
 Br. U., 3. 4. 1.
 Chh. U., 6. 3. 2.

T. A., 3. 11. 12.
 AL U., 1. 3. 12.

स्मृतयोऽपि 'आत्मैव देवताः सर्वाः', 'नवद्वारे पुरे देही',
 'क्षेत्रज्ञं चापि मां विद्धि', 'समः सर्वेषु भूतेषु', 'उपद्रष्टानुमन्ता
 च', 'उत्तमः पुरुषस्त्वन्यः', 'अशरीरे शरीरेषु' इत्याद्याः ।
 सस्मात् जात्यन्ययसंस्कारवर्जितस्त्वमिति सिद्धम् ॥ २४ ॥

24. "Smṛiti texts too elucidate the same truth; for example, 'All' gods verily are the Self, 'The Self' in the city of nine gates, 'Know' the individual Self to be Myself, 'The same' in all beings, 'The witness' and approver, 'The Supreme' Being is different, 'Residing in' all bodies but Itself devoid of any, and so on. Therefore it is established that you are without any connection with birth, lineage and sanctifying ceremonies."

स यदि ध्यात्—अन्य एवाहमज्ञः सुखी दुःखी यद्वः संसारी,
 अन्योऽसौ भद्रिलक्षणः असंसारी देवः, समहं वक्ष्युपहारानम-
 'स्कारादिभिः घर्णाश्रमकर्मभिश्चाराभ्य संसारसागरादुत्तितीर्षु-
 रस्मि, कथमहं स एवेति ॥ २५ ॥

25. If he says, "I am in bondage, liable to transmigration ignorant, (sometimes) happy, (sometimes) unhappy and am entirely different from Him. He, the shining One who is dissimilar in nature to me and beyond transmigratory existence is also different from me. I want to worship Him through the actions pertaining to my caste and order of life by making presents and offerings to Him and also by making salutations and the like. I am eager to cross the ocean of the world in this way. So how am I He Himself?"

¹Manu, XII 119.

²Bh. Gītā, 5 13.

³Bh. Gītā, 13. 2.

⁴Bh. Gītā, 13, 27.

⁵Bh. Gītā 13. 22.

⁶Bh. Gītā 15, 17.

⁷Kath. U., 2 22, but the *Smṛiti* source untraced.

भाष्यार्थो स्पष्टान्—मैत्रं गोम्य प्रतिपन्नमहंसि, प्रतिपिद-
 त्याङ्गेदप्रतिपत्तेः । कथं प्रतिपिदा मेदप्रतिपत्तिरित्यन आह—
 'अन्योऽन्मायन्योऽहमस्मीति न स चेद्', 'प्राप्तं तं परादायो
 अन्यत्रात्मनो प्राप्तं चेद्', 'मृत्योः न मृत्युमाप्नोति य इह नानेव
 पश्यति' इत्येयमाधाः ॥ २६ ॥

26. The teacher should say, "You ought not, my child, regard it so; because a doctrine of difference is forbidden." In reply to the question, 'Why is it forbidden?' the following other *Śruti* texts may be cited: "He who knows that *Brahman* is one and he is another does not know (*Brahman*)", "He who regards the *Brāhmanical* caste as different from himself is rejected by that caste." "One who views *Brahman* as if having diversity in it goes from death to death", and so on.

एता एव श्रुतयो मेदप्रतिपत्तेः संसारगमनं दर्शयन्ति ॥ २७ ॥

27. These *Śrutis* show that transmigratory existence is the sure result of the acceptance of (the reality of) difference.

अमेदप्रतिपत्तेश्च मोक्षं दर्शयन्ति सहस्रशः—'स आत्मा तत्त्वमसि' इति परमात्मभावं विधाय 'आचार्यवान् पुण्यो वेद्' इत्युक्त्या 'तस्य तावदेव चिरम्' इति मोक्षं दर्शयन्त्यमेदविज्ञा-
 नादेव । सत्याभिसन्धस्य अतस्करस्येव दाहाद्यभावत्वं संसार-
 भावं दर्शयन्ति दृष्टान्तेन, मेददर्शनादसत्याभिसन्धस्य संसार-
 गमनं दर्शयन्ति तस्करस्येव दाहादिदृष्टान्तेन ॥ २८ ॥

28. "That, on the other hand, liberation results from the acceptance of (the reality of) non-difference is borne out by

¹ Br. U., 1. 4. 10.

² Br. U., 2. 4. 6.

³ Makes him disinclined to know *Brahman*.

⁴ Br. U., 4. 4. 19.

thousands of *Srutis*, for example, after teaching that the individual Self is not different from the supreme One in the text, "That¹ is the Self, thou art That," and after saying, 'A² man who has a teacher knows *Brahman*' the *Srutis* prove liberation to be the result of the knowledge of (the reality of) non-difference only, by saying 'A³ knower of *Brahman* has to wait only so long as he is not merged in *Brahman*'. That transmigratory existence comes to an absolute cessation, (in the case of one who speaks the truth that difference has no real existence), is illustrated by the example of one⁴ who was not a thief, and did not get burnt (by grasping a heated hatchet); and that one, speaking what is not true (i.e. the reality of difference), continues to be in the mundane condition is illustrated by the example of a thief who got burnt.

‘त इह व्याप्नोषा’ इत्यादिना च भवेद्दर्शनात् ‘स स्वरूपं भवति’ इत्युक्त्या तद्विपर्ययेन मेददर्शनेन संसारगमनं दर्शयन्ति—‘अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षप्यलोका भवन्ति’ इति प्रतिशायम् । तस्मात् मृषैवेयमवादीः—ब्राह्मण-पुत्रोऽद्वैतः संसारी परमात्मविलक्षण इति ॥ २९ ॥

29. "The *Sruti* text commencing with 'Whatever' these creatures are here, whether a tiger or¹ and similar other texts, after asserting that 'One² becomes one's own master (i.e. *Brahman*)' by the knowledge of (the reality of) non-difference, show that one continues to remain in the transmigratory condition in the opposite case as the result of the acceptance of (the reality of) difference, saying, 'Knowing'

¹ Chh. U., 6. 13. 3

² Chh. U., 6. 14. 2.

³ Chh. U., 6. 14. 2.

⁴ Chh. U., 6. 16. 1—3. Chh. U., 6. 9. 3.

⁵ Chh. U., 6. 25. 2.

⁶ Chh. U., 7. 25. 2.

differently from this they get other beings for their masters and reside in perishable regions'. Such statements are found in every branch of the *Veda*. It was, therefore, certainly wrong on your part to say that you were the son of a *Brāhmaṇa*, that you belonged to such and such a lineage, that you were subject to transmigration and that you were different from the supreme Self."

तस्मात् प्रतिपिङ्गत्वाद्भेददर्शनस्य, भेदविषयत्वाच्च कर्मोपादानस्य, कर्मसाधनत्वाच्च यज्ञोपवीतादेः कर्मसाधनोपादानस्य परमात्माभेदप्रतिपत्त्या प्रतिषेधः कृतो वेदितव्यः। कर्मणां तत्साधनानां च यज्ञोपवीतादीनां परमात्माभेदप्रतिपत्तिविरोद्धत्वात्। संसारिणो हि कर्माणि विधीयन्ते तत्साधनानि च यज्ञोपवीतादीनि, न परमात्मनोऽभेददर्शिनः। भेददर्शनमात्रेण च ततोऽन्यत्थम् ॥ ३० ॥

30. "As the acceptance of (the reality of) differences is forbidden, it should be understood that, on the knowledge of one's identity with the supreme Self, the undertaking of religious rites which have difference for their province and the assumption of *yajnopavīta*¹ etc., which are the means to their performance, are forbidden. For these rites and *yajnopavīta* etc., their means, are inconsistent with the knowledge of one's identity with the supreme Self. It is on those people only that refer classes and orders of life etc., to the Self that Vedic actions and *yajnopavīta* etc., their means, are enjoined, but not on those who have acquired the knowledge of their identity with the supreme Self. That "

¹ The holy thread worn by the first three classes of the Hindus—the *Brāhmaṇas*, *Kṣātrīyas*, and the *Veśīyas*.

² This is said in reply to the objection viz., why are duties enjoined only on the ignorant as they are also not different from *Brahman*?

one is other than *Brahman* ■ due only to the acceptance of (the reality of) difference."

यदि कर्माणि कर्तव्यानि, न निवर्तयिषितानि, कर्मसाधना-
सम्बन्धिनः कर्मनिमित्तजात्याथप्रायसम्बन्धिनश्च परमात्मनश्च
आत्मनैवाभेदप्रतिपत्तिं नावश्यत् 'स आत्मा तत्त्वमसि' इत्येव-
मादिभिर्निश्चितरूपैर्वाक्यैः, भेदप्रतिपत्तिनिन्दां च नाभ्यधास्यत्
'एष नित्यो महिमा ब्राह्मणस्य', 'अनन्यागतं पुण्येनानन्यागतं
पापेन, अत्र स्तेनोऽस्तेनः' इत्यादिना ॥ ३१ ॥

31. "If *Vedic* rites were to be performed and not meant to be renounced, the *Śruti* would neither have declared the identity of oneself with the supreme Self unrelated to those rites, their means, castes, orders of life, etc., which are the conditions¹ of *Vedic* actions, in unambiguous sentences like 'That' is the Self, thou art That;' nor would it have condemned the acceptance of (the reality of) difference in clauses such as 'It' is the eternal glory of the knower of *Brahman*,' 'Untouched' by virtue, untouched by sin,' and 'Here' a thief is no thief."

कर्मासम्बन्धिस्यरूपत्वं कर्मनिमित्तवर्णाद्यसम्बन्धरूपतां च
नाभ्यधास्यत्, कर्माणि च कर्मसाधनानि च यज्ञोपवीतादीनि
यद्यपरितित्याजयिषितानि । तस्मात् ससाधनं कर्म परित्यक्तव्यं
मुमुक्षुणा, परमात्माऽभेददर्शनयितोधात्, आत्मा च पर एवेति
प्रतिपत्तव्यो यथाद्यत्युक्तलक्षणः ॥ ३२ ॥

¹ Those only who belong to castes or orders of life are fit for *Vedic* actions.

² Chh. U., 6. 8. 7.

³ Br. U., 4. 4. 23. 2. Br. U., 4. 3. 22.

⁴ Br. U., 4. 3. 22.

32. "The *Śrutis* would not have stated that the essential nature of the Self was in no way connected with *Vedic* rites and conditions required by them such as a particular class, and the rest, if they did not intend that those rites and *jānopavīta* etc., their means, should be given up. Therefore *Vedic* actions which are incompatible with the knowledge of the identity of oneself with the supreme Self should be renounced together with their means by one who aspires after liberation; and it should be known that the Self is no other than *Brahman* as defined in the *Śrutis*."

स यदि ब्रूयात्—मगधन्, दृष्टमाने छिद्यमाने वा देहे प्रत्यक्षा-
वेदना, अशनाद्यादिनिमित्तं च प्रत्यक्षं दुःखं मम । परमायमात्मा-
'अयमात्माऽपहृतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपि-
पासः सर्वगन्धरसपजितः' इति श्रूयते सर्वश्रुतिषु स्मृतिषु च ।
कथं तद्विलक्षणः अनेकसंसारधर्मसंयुक्तः परमात्मानमात्मत्वेन
च मां संसारिणं परमात्मत्वेन अग्निमिथ शीतत्वेन प्रतिपद्येयम् ?
संसारी च सन् सर्वाभ्युदयनिःश्रेयससाधने अधिकृतः अभ्यु-
दयनिःश्रेयससाधनानि कर्माणि तत्साधनानि च यज्ञोपवीतादीनि
कथं परित्यजेयमिति ॥ ३३ ॥

33. If he says, "The pain due to burns or cuts in the body and the misery caused by hunger and the like, Sir, are distinctly perceived to be in me. The supreme Self is known in all the *Śrutis* and the *Smritis* to be 'free' from sin, old age, death, grief, hunger, thirst, etc., and devoid of smell and taste'. How can I who am different from Him and possess so many phenomenal attributes possibly accept the supreme Self as myself and myself, a transmigratory being,

as the supreme Self? I may then very well admit that fire is cool! Why should I, a man of the world entitled to accomplish all prosperity in this world and in the next and realize the supreme end of life, i.e., liberation, give up the actions producing those results and *yajnopavita* etc., their accessories?"

तं प्रति प्रयात्—यद्वोचो दृश्यमाने छिद्यमाने वा वेदे प्रत्यक्षा वेदनोपलभ्यते ममेति तदसत् । कस्मात्? दृश्यमाने छिद्यमान इव दृष्टे उपलब्धरूपलभ्यमाने कर्मणि शरीरे दाहच्छेदवेदनाया उपलभ्यमानत्वात् दाहादिसमानाधयेव वेदना । यत्र हि दाहः छेदो वा क्रियते तत्रैव व्यपदिशति दाहादिवेदनां लोकः न वेदनां दाहाद्युपलब्धरीति । कथं? क से वेदनेति वृद्धः शिरसि मे वेदना उरसि उदरे इति वा यत्र दाहादिस्तत्रैव व्यपदिशति, न रूपलब्धरीति । यद्युपलब्धरि वेदना स्यात्, वेदनानिमित्तं वा दाहच्छेदादि, वेदनाधयत्येतोपदिशेदाहाद्याधयत् ॥ ३४ ॥

34. The teacher should say to him, "It was not right for you to say, 'I directly perceive the pain in me when my body gets cuts or burns'. Why? Because the pain due to cuts or burns, perceived in the body,¹ the object of the perception of the perceiver like a tree burnt or cut, must have the same location as the burns etc. People point out pain caused by burns and the like to be in that place where they occur but not in the perceiver. How? For, on being asked where one's pain lies, one says, 'I have pain in the head, in the chest or in the stomach'. Thus one points out

¹ Pain is located in the body, it is true, but as a matter of fact it is in the mind.

pain in that place where burns or cuts occur, but never in the perceiver. If pain or its causes viz., burns or cuts were in the perceiver one would have pointed out the perceiver to be the seat of the pain, like the parts of the body, the seats of the burns or cuts.

स्वयं च नोपलभ्येत चक्षुर्गतरूपवत् । तस्मात् दाह्येदादि-
समानाधयत्वेन उपलभ्यमानत्वादाहादियत् कर्मभूतैव वेदना ।
मायरूपत्याद्य साधया तण्डुलपाकयत् । वेदनासमानाधय एव
तत्संस्कारः । स्मृतिसमानकाल एवोपलभ्यमानत्वात् वेदना-
विषयः । तन्निमित्तविषयश्च द्वेषोऽपि संस्कारसमानाधय एव ।
तथा चोक्तम्—‘ रूपसंस्कारतुस्याऽऽधी रागद्वेषौ भयं च यत् ।
शृणते धीभयं तस्माज्ज्ञाता शुद्धोऽभयः सदा ’ ॥ ३५ ॥

35. " Moreover, (if it were in the Self) the pain could not be perceived by the Self like the colour of the eye by the same eye. Therefore, as it is perceived to have the same seat as burns, cuts and the like, pain must be an object of perception like them. Since¹ it is an effect, it must have a receptacle like that in which rice is cooked. The impressions² of pain must have the same seat as pain³ itself. As they are perceived during the time when memory is possible (i.e., in waking and dream and not in deep sleep), these impressions must have the same location⁴ as pain. The aversion to cuts,

¹ This sentence is an answer to the objection that pain cannot be in the body which is non-conscious, nor can it be in the Self which has been shown to be free from it, so pain has no location at all.

² This is in reply to the objection viz., " Let the Self be the receptacle as the impressions and memory etc., of pain are perceived in the Self."

³ Pain being proved to be not in the Self, its impressions also cannot be there.

⁴ And therefore II is not the Self.

burns and the like, the causes of pain¹ also have the same seat² as the impressions (of pain). It is therefore said, 'Desire', aversion and fear have a seat common with that of the impressions of colours. As they have for their seat the intellect,³ the knower, the Self, is always pure and devoid of fear.'

किमाध्याः पुना रूपादिसंस्कारादय इति । उच्यते । यत्र कामादयः । क पुनस्ते कामादयः ? 'कामः सङ्कल्पो विचि-
कित्ता' इत्यादिभ्युतेः पुद्गावेव । तत्रैव रूपादिसंस्कारादयोऽपि,
'कस्मिन्नु रूपाणि प्रतिष्ठितानीति हृदये' इति भ्युतेः । 'कामा
येऽस्य हृदि धिताः', 'तीर्णो हि तदा सर्वान् शोकान् हृद-
यस्य', 'असङ्गो ह्ययम्', 'तद्वा अस्यैतदतिच्छन्दाः' इत्यादि-
भ्युतिभ्यः, 'अविकार्योऽयमुच्यते', 'अनादित्वाभिर्गुणरथात्'
इत्यादि इच्छाद्वेयादि च क्षेत्रस्यैव विषयस्य धर्मो नारमन इति
स्मृतिभ्यश्च कर्मस्थैवाशुद्धिः नात्मस्या इति ॥ ३६ ॥

36. "What is then the locus of the impressions of colours and the rest?" 'The same as that of lust etc.' 'Where again are lust etc.?' They are in the intellect (and nowhere else) according to the *Sruti*,⁴ 'lust, deliberation, doubt.' The impressions of colours and so forth are also there (and nowhere else) according to the *Sruti*, 'what⁵ is the seat of colours? The intellect.' That desire, aversion and the like are the attributes of the embodiment, the object and not of the Self, is known from the *Srutis*, "Desires" that are in the intellect." "For" he is then beyond all the woes

¹ i.e., the non-Self.

² Verse 13, chapter 15 of this book.

³ The intellect (and not the Self) is the seat of all other feelings also.

⁴ Br. U., 1. 5. 3.

⁵ Br. U., 3. 9. 20.

⁶ Br. U., 4. 4. 7.

⁷ Br. U., 4. 3. 22.

of his heart (intellect)”, ‘Because’ It is unattached,’ and ‘Its’ form untouched by desires’ and also from *Smritis* such as ‘It’ is said to be changeless.” ‘Because’ It is beginningless and without attributes” and so on. Therefore, (it is concluded that) impurity pertains to the object and not to the Self.

अतो रूपादिसंस्काराद्यशुद्धिसंश्रन्धाभावात् न परस्मादात्मनो
विलक्षणस्यमिति प्रत्यक्षादिविरोधाभावात् युक्तं पर एवात्माऽह-
मिति प्रतिपत्तुम्—‘तदात्मानमेवावेदं ब्रह्मास्मि’, ‘एकधेयानु-
द्रष्टव्यम्’, ‘अहमेवाऽधस्तात्’, ‘आत्मैवाऽधस्तात्’, ‘सर्वमा-
त्मानं पश्यति’, ‘यत्र त्वस्य सर्वमात्मैव’, ‘इदं सर्वं यदयमा-
त्मा’, ‘स एवोऽकलः’, ‘अनन्तरमबाह्यम्’, ‘सबाह्याभ्यन्तरो
यजः’, ‘ग्रहैवेदम्’, ‘एतया द्वारा प्रापयत’, ‘ब्रह्मानस्य
नामधेयानि’, ‘मत्सं ज्ञानमनन्तं ब्रह्म’, ‘तस्माद्वा’, ‘तत्तद्वा
तदेयानुप्राविशान्’, ‘एको देवः सर्वभूतेषु गूढः सर्वव्यापी’,
‘अशरीरे शरीरेषु’, ‘न जायते म्रियते’, ‘स्यमान्तं जागरिता-
स्तम्’, ‘न म आत्मेति विद्यात्’, ‘यस्तु सर्वाणि भूतानि’,
‘तदेजति तद्व्रजति’, ‘येनान्यदयन्’, ‘तदेवाग्निः’, ‘अहं
मनुरमयं सूर्यश्च’, ‘अमृतः प्रविष्टः शास्ता जनानाम्’, ‘नदेव
सौम्य’, ‘तन्मयं स आत्मा तस्यमग्नि’ इत्यादिधृतिभ्यः ॥ ३७ ॥

स्मृतिभ्यश्च—‘पूः प्राजिनः सर्वगुहादायभ्य’, ‘आग्नेय देव-
ताः’, ‘नयद्वारे पुरे’, ‘समं सर्वेषु भूतेषु’, ‘विद्यायिनश्मरुते’,
‘अविमक्तं विमक्तेषु’, ‘वासुदेवः सर्वम्’ इत्यादिभ्यः एक-
एवात्मा परं ब्रह्म सर्वभूतमाश्चमविनिर्मुक्तस्त्वमिति विद्वम् ॥ ३८ ॥

* Br. U., 4. 3. 16.

* Bh. G., 2. 25.

* Br. U., 4. 3. 21.

* Bh. G., 12. 31.

37, 38. "Therefore you are not different from the supreme Self inasmuch as you are devoid of impurities such as the connection with the impressions of colours and the like. As there is no contradiction to preceptual evidence etc. the supreme Self should be accepted as oneself according to the *Srutis*, 'It' knew the pure Self to be *Brahman*,' 'It' should be regarded as homogeneous,' 'It' is I that am below,' 'It' is the Self that is below,' 'He' knows everything to be the Self,' 'When' everything becomes the Self,' 'All' this verily is the Self,' 'He' is without parts,' 'Without' the interior and exterior,' 'Unborn,' comprising the interior and exterior,' 'All' this verily is *Brahman*,' 'It' entered through this door,' 'The' names of pure knowledge,' 'Existence,' Knowledge, Infinite *Brahman*,' 'From' It,' 'It' created and entered it,' 'The' shining One without a second, concealed in all beings and all-pervading,' 'In' all bodies Itself bodiless,' 'It' is not born and does not die,' ('Knowing,) dream and waking,' 'He' is my Self, thus one should know,' 'Who' (knows) all beings,' 'It' moves and moves not,' 'knowing' It, one becomes worthy of being worshipped,' 'it' and nothing but It is fire,' 'I' became *Manu* and the sun,' 'Entering' into them He rules all creatures,' 'Existence' only, my child' and 'That' is real, That is the Self, thou art That.' "

¹ Br. U., 1. 4. 10.

⁴ Chh. U., 7. 25. 2.

¹ Br. U., 2. 4. 6.

¹⁰ Mu. U., 2. 1. 2.

¹¹ Aj. U., 3. 1. 2

¹⁴ Tai. U., 2. 1. 6.

¹⁵ Kath. U., 2. 18.

¹⁶ Ish. U., 6.

¹⁷ T. A., 10. 1.

¹⁸ Chh. U., 6. 2. 1.

² Br. U., 4. 4. 20

³ Br. U., 4. 4. 23.

⁵ Pra. U., 6. 5.

¹² Mu. U., 2. 2. 1. 1.

¹³ Tai. U., 2. 1. 1.

¹⁹ Sw. U., 6. 11.

²⁰ Kath. U., 2. 1. 4.

²¹ Ish. U., 5.

²² Br. U., 1. 4. 10.

²³ Chh. U., 6. 8. 7.

⁶ Chh. U., 7. 25. 1

⁷ Br. U., 2. 4. 14.

⁸ Br. U., 2. 5. 19

⁹ Al. U., 1. 3. 12.

¹⁰ Tai. U., 2. 1. 1.

¹¹ Kath. U., 2. 22.

¹² Kaushitak. U., III. 8.

¹³ M. N. U., 2. 3.

¹⁴ T. A., 3. 11. 1. 2.

"It is established that you, the Self, are the supreme *Brahman*, the One only and devoid of every phenomenal attribute from the *Smritis* also such as, 'All beings are the body of One who resides in the hearts of all,' 'Gods' are verily the Self,' 'In' the city of nine gates,' 'The' same in all beings,' 'In' a *Brâhmana* wise and courteous', 'Undivided' in things divided' and 'All' this verily is *Vāsudeva* (the self)."

स यदि मूयात्—यदि भगवन् 'अनन्तरोऽद्याहः', 'सबाह्याभ्यन्तरो ह्यजः', 'कृत्स्नः', 'प्रज्ञानघन एव' सैन्धवघनवदात्मा सर्वमूर्तिमेदवर्जितः आकाशवदेकरसः, तर्हि किमिदं दृश्यते ध्रुयते वा साध्यं साधनं वा साधकश्चेति श्रुतिस्मृतिलोकप्रसिद्धं वादिशतविप्रतिपत्तिविषय इति ॥ ३९ ॥

39. If he says "If, Sir, the Self is 'Without' interior or exterior,' 'Comprising' the interior and exterior, unborn,' 'Whole,' 'Pure consciousness only' like a lump of salt, devoid of all the various forms, and of a homogeneous nature like the other, what is it that is observed in ordinary usage and revealed in *Śrutis* and *Smritis* as what is to be accomplished, its (appropriate) means and its accomplisners, and is made the subject-matter of contention among hundreds of rival disputants holding different views?"

आचार्यो मूयात्—अविद्याकृतमेतद्यदिदं दृश्यते ध्रुयते वा, परमार्थतस्त्वेक एवात्मा अविद्यादृष्टेः अनेकवत् अभासते, तिमि-

* Āpastamba Dharma Sutra 1. 8. 22.

* Manu, XII. 119.

* Bh. Gītā, 5. 13.

* Bh. Gītā, 13. 27.

* Bh. Gītā, 5. 18.

* Bh. Gītā, 13. 16.

* Bh. Gītā, 7. 19.

* Br. U., 2. 5. 19.

* Mu. U., 2. 1. 2.

रदृष्ट्या अनेकचन्द्रवत् । 'यत्र वा अन्यद्विद्य स्यात्', 'यत्र हि द्वैतमिव भवति तदितर इतरे पश्यति', 'मृत्योः न मृत्युमाप्नोति', 'अथ यत्रान्यत्पश्यति अन्यच्छृणोति अन्यद्विजानाति तदस्यम्, अथ यदस्यं तन्मर्त्यमिति', 'याचारम्भणं विकारो नामधेयं मृत्तिवेत्त्येय सत्यम्', 'अन्योऽसायन्योऽहम्' इति भेद-दर्शननिन्दोपपत्तेरविद्याकृतं द्वैतम् 'एकमेवाद्वितीयम्', 'यत्र त्यस्य', 'तत्र को मोहः कः शोकः' इत्याद्येकस्यविधिधुति-भ्यश्चेति ॥ ४० ॥

40. The teacher should say "Whatever is observed (in this world) or learnt from the *Srutis* (regarding the next world) are products of Ignorance. But in reality there is only One, the Self who appears to be many to deluded vision, like the moon appearing to be more than one to eyes affected by amaurosis. That duality is the product of Ignorance follows from the reasonableness of the condemnation by the *Srutis* of the acceptance of (the reality of) difference such as, 'When' there is something else as it were, 'When' there is duality as it were, one sees another, 'He' goes from death to death, 'And' where one sees something else, hears something else, cognizes something else that is finite, and that which is finite is mortal, 'Modifications' (i.e., effects e.g., earthen jars) being only names, have for their support words only, it is earth alone (i.e., the cause) that is real' and 'He' is one, I am another.' The same thing follows from the *Srutis* teaching unity, for example, 'One' only without a second, 'When' the knower of *Brahman* and 'What' delusion or grief = there? "

¹Br. U., 4 3. 31.

²Chh. U., 7. 24. 1.

³Chh. U., 6. 2. 1.

Br. U., 2. 4. 14.

⁴Chh. U., 6. 1. 4

⁵Br. U., 4 5. 15.

⁶Br. U., 4 4. 19

⁷Br. U., 1. 4. 10.

⁸Ish. U., 7.

यद्येवं भगवन्, किमर्थं श्रुत्या साध्यसाधनादिभेद उच्यते
उत्पत्तिः प्रलयश्चेति ॥ ४१ ॥

41. "If it be so, Sir, why do the *Srutis* speak of diverse ends to be attained, their means, and so forth, ■ also the evolution and the dissolution of the universe?"

अत्रोच्यते—अविद्यायत उपात्तशरीरादिभेदस्य इष्टानिष्टयोमि-
नमात्मानं मन्यमानस्य साधनैरेवेष्टानिष्टप्राप्तिपरिहारोपायविधे-
रुपमाज्ञातः इष्टप्राप्तिं चानिष्टपरिहारं चेच्छतः शनैस्तद्विषयमज्ञानं
नियतयितुं शास्त्रं न साध्यसाधनादिभेदं विधत्ते । अनिष्टरूपः
संसारो हि स इति तद्वेददृष्टिमेवाविद्यां संसारमुन्मूलयति उत्पत्तिः
प्रलयाद्येकार्थोपपत्तिप्रदर्शनेन ॥ ४२ ॥

42. "The answer to your question is this: Having acquired (i.e., having identified himself with) the various things such as the body etc. and considering the Self to be connected with what is desirable and what is undesirable and so on, though eager to attain the desirable and avoid the undesirable by appropriate means—for without certain means nothing can be accomplished—an ignorant man cannot discriminate between the means to the realisation of what ■ (really *) desirable for him and the means to the avoidance of what is undesirable. It is the gradual removal[†] of this ignorance that is the aim of the scriptures; but not the enunciation of (the reality of) the difference of the end, means and so on. For it is this very difference that constitutes this undesirable transmigratory existence. The scriptures, therefore, root out the ignorance constituting this

* Self-knowledge.

† Through the injunction of meritorious actions for the purification of the mind.

(false) conception of difference which is the cause of phenomenal existence by giving reasons for the oneness¹ of the evolution, dissolution, etc. of the universe."

अविद्यायामुन्मूलितायां श्रुतिस्मृतिन्यायेभ्यः अनन्तरमवा-
ह्यम्, सदाह्याभ्यन्तरो ह्यजः, सैन्धवघनवत् प्रज्ञानघन एवैक
आत्मा, आकाशवत्परिपूर्णः इत्यत्रैव एका प्रज्ञाप्रतिष्ठा परमार्थ-
दर्शिनो भवति, न साध्यसाधनोत्पत्तिप्रलयादिमेवेन अशुद्धि-
बन्धोऽप्युपपद्यते ॥ ४३ ॥

43. "When ignorance is uprooted with the aid of the *Śruti*, *Smṛti* and reasoning the one-pointed² intellect of the seer of the supreme Truth becomes established³ in the one Self consisting of pure Consciousness like a (homogeneous) lump of salt and all-pervading⁴ like the ether, which is within and without, without the interior or exterior and unborn. Even the slightest taint of impurity due to the diversity of ends, means, evolution, dissolution and the rest is, therefore, not reasonable."

तस्मैतत् परमार्थदर्शने प्रतिपत्तुमिच्छता वर्णाश्रमाद्यभिमान-
कृतपाङ्क्तारूपपुत्रविस्रलोकैयणादिभ्यो व्युत्थानं कर्तव्यम् । सम्य-
कप्रत्ययविरोधात्तदभिमानस्य मेददर्शनप्रतिषेधार्थोपपत्तिश्चोप-
पद्यते । नह्येकस्मिन्नात्मन्यसंसारित्वबुद्धौ शास्त्रन्यायोत्पादितायां
तद्विपरीता बुद्धिर्भवति । नह्यग्नौ शीतत्वबुद्धिः, शरीरे वा वज्र-
रामरणबुद्धिः । तस्मादविद्याकार्यत्वात् सर्वकर्मणां तत्साधनानां
च यज्ञोपवीतादीनां परमार्थदर्शननिष्ठेन त्यागः कर्तव्यः ॥ ४४ ॥

¹ By showing that the universe is not different from *Brahman*.

² Bh. Gītā, 2. 41.

³ Bh. Gītā, 2. 55.

⁴ Just as a rope pervades the snake mistaken for it.

44. "One, eager to realize this right Knowledge spoken of in the *Sruti*, should rise above the desire for a son, wealth and this¹ world and the next which are described in five-fold² manner and are the outcome of a false reference to the Self of castes, orders of life and so on. As this reference is contradictory to right Knowledge it is intelligible why reasons are given³ regarding the prohibition of the acceptance of (the reality of) difference. For, when the Knowledge that the one non-dual Self is beyond phenomenal existence generated by the scriptures and reasoning, there cannot exist (side by side with it) a knowledge contrary to it. None can think of chillness in fire or immortality and freedom from old age in regard to the (perishable) body. One, therefore, who is eager to be established in the Knowledge of the Reality should give up all actions⁴ with *yajnopavita* and the rest, their accessories, which are the effects of ignorance."

HERE ENDS A METHOD OF ENLIGHTENING THE DISCIPLE

¹ See foot-notes 1 and 2 on para 2.

² Br. U., I. 4. 17.

³ by the *Sruti*.

⁴ Obligatory daily duties enjoined by the *Vedas* occasional rites, rites performed for some particular object and with a view to future fruition and actions prohibited by the *Vedas*.

कूटस्थाद्वयात्मबोधप्रकरणम् ॥ २ ॥

CHAPTER II

THE KNOWLEDGE OF THE CHANGELESS AND NON-DUAL SELF

सुखमासीनं ब्राह्मणं ब्रह्मनिष्ठं कश्चिद्ब्रह्मचारी जन्ममरणलक्षणात् संसारात् निर्विण्णो मुमुक्षुः विधिवदुपसन्नः पप्रच्छ— भगवन्, कथमर्हं संसारान्मोक्षिष्ये? शरीरेन्द्रियविषयवेदनायान् जागरिते दुःखमनुभवामि, तथा स्वप्नेऽनुभवामि पुनः पुनः सुषुप्ति-प्रतिपत्त्या विध्नम्य विध्नम्य । किमयमेव मम स्वभावः, किं वा अन्यस्वभावस्य सत्तो नैमित्तिक इति । यदि स्वभावः, न मे मोक्षाशा, स्वभावास्यावर्जनीयत्वात् । अथ नैमित्तिकः, निमित्त-परिहारे स्यान्मोक्षोपपत्तिः ॥ ४१ ॥

45. A certain *Brahmachârin*,¹ tired of the transmigratory existence consisting of birth and death and aspiring after liberation, approached in the prescribed manner² a Knower of *Brahman* established in It and sitting at ease and said, "How can I, Sir, be liberated from this transmigratory existence? Conscious of the body, the senses and their objects I feel pain in the state of waking and also in dream again

¹ One belonging to the first of the four orders of life, a student.

² Bh. Gita, 4-34.

and again after intervals of rest in deep sleep experienced by me. Is this my own nature or is it causal. I being of a different nature? If it be my own nature I can have no hope of liberation as one's own nature cannot be got rid of. But if it be causal, liberation from it may be possible by removing the cause."

तं गुरुनवाच—शृणु यन्म, न मयायं स्वभायः । किन्तु
नैमित्तिकाः ॥ ४६ ॥

46. The teacher said to him. "Listen, my child, it is *not* your nature but *causal*."

इति उक्तः शिष्य उवाच—किं निमित्तं, किं वा तस्य निवर्तकम्,
को वा मम स्वभायः, यस्मिन्निमित्ते निवर्तिते नैमित्तिकामाद्यः
रोगनिमित्तनिवृत्तायिव रोगी स्वमार्यं प्रपद्येति ॥ ४७ ॥

47. Told thus the disciple said, "What is the cause, what will bring it to an end and what is my nature? That cause being brought to an end, there will be the absence of the effect, and I shall come by my own nature, just like a patient who gets back the normal condition (of his health) when the cause of his disease is removed."

गुरुनवाच—मयिद्या निमित्तं, विद्या तस्य निवर्तिका, मयि-
द्यायां निवृत्तायां तन्निमित्तामावात् मोक्षस्य जन्ममरणलक्षणात्,
स्वप्नजाग्रददुःखं च नानुभविष्यसीति ॥ ४८ ॥

48. The teacher said, "The cause is Ignorance. Knowledge brings it to an end. When Ignorance, the cause, will be removed you will be liberated from the transmigratory existence consisting of birth and death. You will never again feel pain¹ in the states of waking and dream."

¹ As real and pertaining to the Self.

शिष्य उवाच—का सा अविद्या, किंविषया या, विद्या च
का यया स्वभावं प्रतिपद्येयेति ॥ ४९ ॥

49. The disciple said, "What is that Ignorance? (what is its seat?) and what is its object? What is Knowledge by means of which I may come by my own nature?"

गुरुदवाच—स्वं परमात्मानं सन्तं असंसारिणं संसार्यहम-
स्मीति विपरीतं प्रतिपद्यसे, अकर्तारं सन्तं कर्तेति, अभोक्तारं
सन्तं भोक्तेति, विद्यमानं च अविद्यमानमिति, इयमविद्या ॥ ५० ॥

50. The teacher said, "You are the non-transmigratory Supreme Self, but you wrongly think that you are one liable to transmigration. (Similarly), not being an agent or an experiencer you wrongly consider yourself to be so. Again, you are eternal but mistake yourself to be non-eternal. This is Ignorance."

शिष्य उवाच—यद्यप्यहं विद्यमानः तथापि न परमात्मा ।
कर्तृत्वभोक्तृत्वलक्षणः संसारो मम स्वभावाः, प्रत्यक्षादिभिः
प्रमाणैः अनुभूयमानत्वात् ; न अविद्यानिमित्तः, अविद्यायाः
स्थात्मविषयत्वानुपपत्तेः । अविद्या नाम अन्यस्मिन् अन्य-
धर्मोऽध्यारोपणा—यथा प्रसिद्धं रजतं प्रसिद्धायां शुक्तिकायां,
यथा प्रसिद्धं पुरुषं स्थाणावध्यारोपयति, प्रसिद्धं वा स्थाणुं
पुरुषे । नाऽप्रसिद्धं प्रसिद्धे, प्रसिद्धं चाऽप्रसिद्धे । न चात्मन्य-
नात्मानमध्यारोपयति, आत्मनः अप्रसिद्धत्वात् । तथा आत्मानं
अनात्मनि, आत्मनोऽप्रसिद्धत्वादेव ॥ ५१ ॥

51. The disciple said, "Though eternal I am not the Supreme Self. My nature is one of transmigratory existence

¹ The seat and the object of Ignorance ■ Pure Consciousness, the Self.

consisting of agency and experiencing of its results as it is known by evidences such as sense-perception etc. It is not due to Ignorance. For it cannot have the innermost Self for its object. Ignorance consists of the superimposition of the qualities of one thing on another, e.g., well-known silver on well-known mother of pearl or a well-known human being on a (well-known) trunk of a tree and *vice versa*. An unknown thing cannot be superimposed on a known one and *vice versa*. The non-Self cannot be superimposed on the Self which is not known. Similarly, the Self cannot be superimposed on the non-Self for the very same reason."

तं गुरुवाच—न, व्यभिचारात् । नहि यस्त, प्रसिद्धं प्रसिद्धं
एवाध्यारोपयतीति नियन्तुं शक्यम् । आत्मन्यध्यारोपणदर्शनात् ।
गौरोऽहं कृष्णोऽहमिति देहधर्मस्य अहंप्रत्ययविषये आत्मनि,
अहंप्रत्ययविषयस्य च आत्मनः देहे अयमस्मीति ॥ ५२ ॥

52. The teacher said to him, "it is not so. There are exceptions. For, my child, there cannot be a rule that 'it is only well-known things' that are superimposed on other well-known things, for we meet with the super-imposition of certain things on the Self. Fairness and blackness, the properties of the body, are superimposed' on the Self which is the object of the consciousness 'I,' and the same Self is superimposed on the body."²

शिष्य आह—प्रसिद्ध एव तस्यास्मा अहंप्रत्ययविषयतया,
देहश्च अयमिति । तत्रैवं सति प्रसिद्धयोरेव देहात्मनोरितरेतरा-
ध्यारोपणात् स्वप्नपुरुषयोः द्रुतिकारत्वनयोरिव । तत्र कं विशेष-

¹Objects of knowledge.

²When one says 'I am fair' or 'I am black.'

³When one says 'I am a man.'

माध्रित्य भगवतोक्तं प्रसिद्धयोरितरेतराध्यारोपणेति नियन्तुं न शक्यते इति ॥ ५३ ॥

53. The disciple said, "In that case the Self must be well-known owing to Its being the object of the consciousness 'I'. The body also must be well-known, for it is spoken of as 'this' (body). When this is so, it is a case of mutual superimposition of the well-known body and the well-known Self, like that of a human being and the trunk of a tree or that of silver and mother of pearl. (There is, therefore, no exception here.) So what is the peculiarity with reference to which you said that there could not be a rule that mutual superimposition was possible of two well-known things only?"

गुरुराह—२२णु । सत्यं प्रसिद्धौ देहात्मानौ, न तु स्थाणुपुरुषा-
यिद्य विधिकप्रत्ययविषयतया सर्वलोकप्रसिद्धौ । कथं तर्हि ?
नित्यमेव निरन्तराविधिकप्रत्ययविषयतया । नहि अयं देहः,
अयमात्मा, इति विविकाभ्यां प्रत्ययाभ्यां देहात्मानौ गृह्णाति यतः
फञ्चित् । अत एव हि भोमुह्यते लोकः आत्मानात्मविषये एव-
मात्मा नैयमात्मा इति । इमं विशेषमाध्रित्याद्योक्तं नैवं निपन्तुं
शक्यमिति ॥ ५४ ॥

54. The teacher said, "Listen. It is true that the Self and the body are well-known, but they are not well-known to all people to be objects of different knowledges, like a human being and a trunk of a tree. (Question). How are they known then? (Reply). (They are always known) to be the objects of an undifferentiated knowledge. For, no one knows them to be the objects of different knowledges saying, 'This is the body' and 'This is the Self'. It is

for this reason that people are deluded about the nature of the Self and of the non-Self, and say, 'The Self is of this nature' and 'It is not of this nature'. It was this peculiarity with reference to which I said that there was no such rule (viz., only well-known things could be superimposed on each other)."

ननु अविद्याध्यारोपितं यत्र यत्, तदसत् तत्र दुष्टं, यथा रजतं शुक्तिकायां, स्याणौ पुरुषः, रज्ज्वां सर्पः, आकाशे तलमलिनत्वमित्यादि तथा देहात्मनोरपि नित्यमेव निरन्तरादिविकप्रत्ययतया इतरेतराध्यारोपणा कृता स्यात्, तद्वितरेतरयोः नित्यमेव असत्त्वं स्यात् । यथा शुक्तिकादिषु अविद्याध्यारोपितानां रजतादीनां नित्यमेव अस्यन्तासत्त्वं, तद्विपरीतानां च विपरीतेषु, तद्वत् देहात्मनोरपि चैव इतरेतराध्यारोपणा कृता स्यात् । तत्रैवं सति देहात्मनोरसत्त्वं प्रसज्येत । तथानिष्टं, वैनाशिकपक्षतया । अथ तद्विपर्ययेण देहः आत्मन्यविद्ययाऽध्यारोपितः, देहस्यात्मनि सति असत्त्वं प्रसज्येत । तथानिष्टं, प्रत्यक्षादिविरोधात् । तस्मादेहात्मानौ नाविद्यया इतरेतरस्मिन् अध्यारोपितौ । कथं तर्हि, वंशस्तम्भयन्त्रिभ्यसंयुक्तौ ॥ ५५ ॥

55. Disciple.—"Whatever is superimposed through Ignorance on anything else is found to be non-existent in that thing, e.g., silver¹ in mother of pearl, a human being in the trunk of a tree, a snake in a rope, and the form of a frying pan and blueness in the sky. Similarly, both the body and the Self, always the objects of an undifferentiated knowledge, would be non-existent in each other if they were mutually superimposed. Just as silver etc., superimposed on mother

¹ It is non-existent in mother of pearl on which it is superimposed.

of pearl and other things and *vice versa* are always absolutely non-existent. Likewise, the Self and the non-Self would both be non-existent if they were similarly superimposed on each other through Ignorance. But that is not desirable as it is the position of the Nihilists. If, instead of a mutual superimposition, the body (alone) is superimposed through Ignorance on the Self the body will be non-existent in the existing Self.¹ That is also not desirable. For it contradicts sense-perception etc. Therefore the body and the Self are not mutually superimposed due to Ignorance. (If they are not superimposed) what then? They are always in the relation of conjunction with each other like pillars and bamboos."²

न । अनित्यत्पपरार्थत्वमसङ्गात् । संसृतत्वात् परार्थत्वं अनित्यत्वं च, धंशस्तम्भादियदेव । किञ्च यस्तु परैर्देहेन संसृतः कश्चित्, आत्मा स संसृतत्वात् परार्थः । तेन असंसृतः परोऽन्योनित्यः सिद्धस्तावत् ॥ ५६ ॥

56. Teacher.—"It is not so. For in that case there arises the possibility of the Self existing for the benefit of another³ and being non-eternal. The Self, if in contact with the body, would be existing for the benefit of another³ and be non-eternal like the combination of pillars and bamboos. Moreover, the Self, supposed by other philosophers to be conjoined with the body, must have an existence for the sake of another.³ It is, therefore, concluded that devoid of contact with the body the Self is eternal and characteristically different from it."

¹ The disciple means by the word "Self" the consciousness, "I".

² Just as a combination of pillars and bamboos is called a house, so the combination of the Self and the body is called a man.

³ Another conscious Being.

तस्यासंहतस्य देहे देहमात्रतया अभ्यारोपितत्वेन समत्वा-
निष्पत्त्यादिदोषप्रसङ्गो भवति । तत्र निरात्मको देह इति यैना-
शिकपक्षप्राप्तिदोषः स्यात् ॥ ५३ ॥

57. Disciple.—“The objections that the Self as the body only¹ is non-existent, non-eternal and so on, hold good if the Self which is not² conjoined with the body³ were superimposed on it.⁴ The body would then be without a Self⁵ and so the Nihilist position comes in.”

न । स्यत एवात्मनः आकाशस्येव अर्भद्वत्त्याभ्युपगमात् ।
सर्वेणासंहतः स च आत्मेति न निरात्मको देहादिः सर्वः स्यात् ।
यथा च आकाशं सर्वेणासंहतमिति सर्वं न निराकारं भवति,
एवम् । तस्मान्न यैनाशिकपक्षप्राप्तिदोषः स्यात् ॥ ५४ ॥

58. Teacher.—“No. (You are not right). For we admit that, like the ether, the Self is by nature free from contact with anything. Just as things are not bereft of the ether though it is not in contact with them, so the body etc., are not devoid of the Self though it is not in contact with them. Therefore the objection of the Nihilist position coming in does not arise.”

एतपुनर्दत्तं, देहस्यात्यन्तासत्त्वे प्रत्यक्षादिष्विदोषः स्यादिति ।
तत्र । प्रत्यक्षादिभिः आत्मनि देहस्य सत्त्वानुपलब्धेः । न ह्यात्मनि,

¹ For, being superimposed the Self is non-existent.

² The relation of conjunction between the Self and the body is not admitted by the teacher.

³ The relation of conjunction failing, that of false identity comes in. For we must explain the idea, ‘I am a man’.

⁴ The body again is superimposed on the Self according to the teacher.

⁵ And the Self would be without a body.

कुण्डे घटः, क्षीरे सर्पिः, तिले तैलं, भित्तौ चित्रमिव च, प्रत्यक्षादिभिः देह उपलभ्यते । तस्माच्च प्रत्यक्षादिविरोधः ॥ ५९ ॥

59. "It is not a fact¹ that the absolute non-existence of the body contradicts sense-perception etc., inasmuch as the existence of the body in the Self is not known by these evidences. The body is not known to exist in the Self by perception etc., like a plum in a hole, ghee in milk, oil in sesame or a picture painted on a wall. There is, therefore, no² contradiction to sense-perception etc."

कथं तर्हि प्रत्यक्षाद्यप्रसिद्धात्मनि देहाभ्यारोपणा, देहे च आत्मारोपणा? ॥ ६० ॥

60. Disciple — "How can then there be the superimposition of the body etc., on the Self which is not known by sense-perception etc., and that of the Self on the body?"

नायं दोषः । दृग्भावप्रसिद्धत्वाद्वात्मनः । नहि कादाचित्कत्वसिद्धयिव अभ्यारोपणा, न नित्यसिद्धौ, इति नियन्तुं शक्यं, आकाशे तलमलाद्यभ्यारोपणदर्शनात् ॥ ६१ ॥

61. Teacher. — "It is not a (valid) objection. For the Self is naturally well-known. As we see the form of a frying pan and blueness superimposed on the sky there

¹ As stated by the disciple. See para 55.

² One, therefore, should not refuse to accept mutual superimposition on the false ground that it contradicts sense-perception etc.

As a matter of fact, it is only the qualities like consciousness etc., of the Self and not the Self itself that is superimposed, though the non-Self itself and its qualities are superimposed. Hence Nihilism does not come in.

See Padmapādas gloss (Panchapādikā, Division I) where it is explained how consciousness is a quality of the Self.

cannot be a rule that it is things known *occasionally* only on which superimposition is possible and not on things *always* known."

किं भगवन्, देहात्मनोः इतरेतराभ्यारोपणा देहादिसंघात-
कृता अथवा आत्मकृतेति ॥ ६२ ॥

62. Disciple.—"Sir, is the mutual superimposition of the body and the Self made by the combination of the body etc., or by the Self?"

गुरुक्याच—यदि देहादिसंघातकृता, यदि वा आत्मकृता, किं
तत्र स्यात् ॥ ६३ ॥

63. The teacher said, "Does it matter if it be made by the one or the other?"

इत्युक्तः शिष्य आह—यद्यहं देहादिसंघातमात्रः, ततो ममा-
चेतनत्वात् परार्थत्वमिति न मत्कृता देहात्मनोः इतरेतराभ्यारो-
पणा । अथाहमस्मा परोऽन्यः संघातात्, चित्तिमस्यात् स्वार्थ-
इति मयैव चित्तिमता आत्मनि अभ्यारोपणा क्रियते सर्वानर्थ-
धीजभूता ॥ ६४ ॥

64. Questioned thus, the disciple said, "If I were only a combination of the body etc., I would be nonconscious and would exist for the sake of another only. Therefore the mutual superimposition of the body and the Self could not be made by me. If, on the other hand, I were the Self I would be characteristically different from the combination of the body etc., would be conscious and, therefore, would exist entirely for myself. So I, a conscious being, who make that superimposition, the root of all evils, on the Self."

i.e., the Self.

इत्युक्तो गुरुवाच—अनर्थबीजभूतां चेत् मिथ्याभ्यारोपणं
जानीये, मा कार्षीस्त्वहि ॥ ६५ ॥

65. Thus told the teacher said, "Do not¹ make any
superimposition if you know it to be the root of all evils."

नैव भगवन्, शक्नोमि न कर्तुम् । अन्येन केनचित् प्रयुक्तोऽहं,
न स्वतन्त्र इति ॥ ६६ ॥

66. Disciple.—"Sir, I cannot but make it, I am not
independent. I am made to act by someone else."

न त्वहि अचित्तिमरथात् स्वार्थः त्वम् । येन प्रयुक्तः अस्व-
तन्त्रः प्रवर्तसे, स चित्तिमान् स्वार्थः, संघात एव त्वम् ॥ ६७ ॥

67. Teacher.—"Then you do not exist for yourself as
you are non-conscious. That by which you are made to act
like one dependent on another is conscious and exists for
itself. You are only a combination (of the body and other
things)."

यद्यचेतनोऽहं, कथं सुखदुःखवेदनां भवदुक्ते च जानामि ॥ ६८ ॥

68. Disciple.—"How am I conscious of pain and pleasure
and also of what you say if I be non-conscious?"

गुरुवाच—किं सुखदुःखवेदनाया मदुक्ताद्यान्यस्त्वं, किं वा
अनन्द एवेति ॥ ६९ ॥

69. Teacher.—"Are you different from the consciousness
of pain and pleasure and from what I say, or not?"

¹ I e., give it up. Know that you are Pure Consciousness and never
really identified with the body etc.

शिष्य उवाच—नाहं तावदनन्यः । कस्मात्? यस्मात्तदुभयं कर्मभूतं घटादिकमिव जानामि । यदनन्योऽहं, तेन तदुभयं न जानीयां; किंतु जानामि, तस्मादनन्यः । सुखदुःखवेदनाविक्रिया च स्वार्थेव प्राप्नोति, त्वदुक्तं च स्यात् अनन्यत्वे, न च तयोः स्वार्थता युक्ता । नहि चन्दनकण्टककृते सुखदुःखे चन्दनकण्ट-
कार्थे, घटोपयोगो वा घटार्थः । तस्मात् तद्विश्रातुर्मम चन्दनादि-
कृतः अर्थः । अहं हि ततोऽन्यः समस्तमर्थं जानामि युद्धया-
रुद्धम् ॥ ७० ॥

70. The disciple said, "It is not a fact that I am not different from them. For, I know them to be objects of my knowledge like jars and other things. If I were not different I could not know them. But I know them; so I am different. If I were not different the modifications of the mind called pain and pleasure and the words spoken by you would exist for themselves. But that is not reasonable. For pleasure and pain produced by sandal paste and a thorn respectively and also the use of a jar are not for their own sake. Therefore the purposes served by sandal paste etc., are for the sake of me who am their knower. I am different from them as I know all things pervaded by the intellect."

तं गुरुदवाच—एवं तद्दि स्वार्थस्त्वं, चित्तिमस्यास्य परेण प्रयुज्यसे । नहि चित्तिमान् परतन्त्रः परेण प्रयुज्यते, चित्तिमत-
चित्तिमदर्थानुवपत्तेः, समन्वात्, प्रदीपप्रकाशयोरिव । नापि
अचित्तिमदर्थं चित्तिमतो भवति, अचित्तिमतोऽचित्तिमस्यास्य
स्वार्थमेव न्यानुवपत्तेः । नापि अचित्तिमतोः अन्योन्यार्थं इष्टम् ।
नहि काष्ठकृते अन्योन्यार्थं कुर्वति ॥ ७१ ॥

71. The teacher said to him. "As you are possessed of consciousness, you exist for yourself and are not made to act by anyone else. For an independent conscious being is not made to act by another as it is not reasonable that one possessed of consciousness exists for the sake of another possessing consciousness, both being of the same nature like the lights of two lamps. Nor does one possessed of consciousness exist for the sake of another having no consciousness; for it is not possible that a thing exists for itself for the very fact that it is non-conscious. Nor again is it seen that two non-conscious things exist for each other, as wood and a wall do not serve each other's purpose."

ननु चित्तिमय्ये समेऽपि भूयस्याग्निनोः अन्योऽप्यर्थत्वं
दृष्टम् ॥ ७२ ॥

72. Disciple.—"But it may be said that the servant and the master are seen to serve each other's purpose though they are equally possessed of consciousness."

नैवम्, अग्नेदण्यप्रकाशयत् तच्च चित्तिमस्यस्य विवक्षितत्वात् ।
प्रदर्शितञ्च दृष्टान्तः प्रदीपप्रकाशयोरिति । तत्रैवं सति
स्यबुद्धयारूढमेव सर्वमुपलभ्यते मध्युष्णप्रकाशतुल्येन कूटस्थ-
नित्यसैतन्यस्वरूपेण । यदि चेदम्, आत्मनः सर्वदा निर्विशेषत्व-
मुपगच्छसि । किमित्यूचिषान्, सुषुप्ते विधम्य विधम्य जाग्रत्स्थ-
प्रयोः दुःखमनुभवामि इति । किं अयमेव मम स्वमाद्यः, किं वा
नैमित्तिकः इति च । किमसौ व्यामोहोऽपगतः, किं वा नेति ॥ ७३ ॥

73. Teacher.—"It is not¹ so. For I speak of consciousness belonging to you like heat and light to fire. It is

¹ For, the non-conscious portion in each is of service to the conscious portion in the other.

for this reason that I cited the example of the lights of two lamps. Therefore, as changeless and eternal consciousness, like the heat and light of fire, you know everything' presented in your intellect. Thus when you always know the Self to be without any attribute why did you say, "I experience pain and pleasure again and again during the states of waking and dream after intervals of rest in deep sleep?" And why did you say, "Is it my own nature or causal?" Has this delusion vanished or not?"

इत्युक्तः शिष्य आह—भगवन्, भवगतः त्यग्रमाशान् व्या-
मोहः, किं तु मम कूटस्थतायां संशयः । कथम् ? शब्दादीनां
स्यतःसिद्धिर्नास्ति, अचेतनत्वात् । शब्दाद्याकारप्रत्ययोपपत्तेस्तु
तेषां ; प्रत्ययानामितरेतरव्यावृत्तविशेषणानां नीलपीताद्याकार-
यतां स्यतःसिद्धयसंभवात् । तस्माद्वाक्कायकारनिमित्तत्वं गम्यते,
इति वाक्कायकारयत् शब्दाद्याकारस्यसिद्धिः । तथा प्रत्ययानानपि
महंप्रत्ययालम्बनयस्तुमेदानां संवृतत्वात् अचेतन्योपपत्तेः स्वार्थ-
त्वासंभवात् स्वरूपन्यतिरिक्तप्रादुर्भावमाहत्वेन सिद्धिः, शब्दादि-
यदेय । भसंवृतत्वे सति चैतन्यात्मकत्वात् स्वार्थोऽपि महंप्रत्य-
यानां नीलपीताद्याकाराणामुपलब्ध्येति विक्रियाधानेच, कूटस्थः
इति संशयः ॥ ७४ ॥

74. To this the disciple replied, "The delusion, 'Sir, is gone by your grace; but I have doubts about the changeless nature which, you say, pertains to me."

Teacher.—"What doubts?"

¹ Superimposed on you, changeless, pure Consciousness.

² See para 45.

³ *I.e.*, "I am liable to transmigration and misery and other than the Lord who is ever free."

Disciple.—“Sound etc.,¹ do not exist independently as they are non-conscious. But they come into existence when there arise in the mind modifications resembling sound and so on. It is impossible² that these modifications³ should have an independent existence⁴ as they are exclusive of one another as regards their special characteristics (of resembling sound etc.) and appear to be blue, yellow, etc. (So sound etc., are not the same as mental modifications.) It is therefore inferred that these modifications are caused by external objects. So, it is proved that modifications resemble sound etc., objects existing externally.⁵ Similarly,⁶ these different modifications of the mind also are combinations and therefore non-conscious. So, not existing for their own sake they, like sound etc., exist only when known by one⁷ different from them. Though the Self is not a combination, consists of Consciousness and exists for its own sake, It is the *knower*⁸ of the mental modifications appearing to be blue, yellow and so on. It must, therefore, be of a *changeful* nature. Hence is the doubt about the changeless nature of the Self.”

तं गुरुव्याच—न युक्तस्तव शेषयः । यतस्तेषां प्रत्ययानां
नियमेन भक्षयतः उपलब्धेरेव अपरिणामित्वात् कूटस्थत्वसिद्धौ,
निश्चयहेतुमेव भक्षयचित्तप्रचारोपलब्धिं शेषयहेतुमाह । यदि
हि तव परिणामित्वं स्यात्, भक्षयस्य विषयचित्तप्रचारोपलब्धिर्न
स्यात्, चित्तस्येव स्वविषये, यथा चेन्द्रियाणां स्वविषयेषु ।

¹ Sound, touch, sight, taste and smell.

² Refutation of the Idealists.

³ *Le.*, sound consciousness, touch consciousness, colour consciousness, etc.

⁴ It is only pure Consciousness, that has an independent existence.

⁵ Like sound etc.

⁶ The Self. ⁷ The disciple means the agent of the action of knowing the modifications.

न च तथाऽस्मत्तन्मयं व्युत्थितैकदेशोपलब्धिः । मतः कूटस्थो
तयेति ॥ ७५ ॥

75. The teacher said to him. "Your doubt is not justifiable. For you, the Self, are proved to be free from change, and therefore perpetually the same on the ground that all the modifications of the mind without a single exception are (simultaneously) known by you. You regard this knowledge of all the modifications which is the reason for the above inference as that for your doubt. If you were changeful like the mind or the senses (which pervade their objects one after another), you would not simultaneously know all the mental modifications, the objects of your knowledge. Nor are you aware of a portion only of the objects of your knowledge (at a time). You are, therefore, absolutely changeless."¹

तथाह—उपलब्धिर्नाम धात्वर्थो विक्रियैव उपलब्धुः कृत-
स्यात्मता चेति विरुद्धम् ॥ ७५ ॥

76. The disciple said, "knowledge is the meaning of 'root' and therefore surely consists of a change," and the knower,² (as you say) is of a changeless nature. This is a contradiction."

न । धात्वर्थविक्रियायां उपलब्ध्युपचारात् । यो हि बीज-
प्रत्ययः स धात्वर्थो विक्रियात्मकः आत्मनः उपलब्ध्याभासफला-
वसान इति उपलब्धिशब्देन उपचर्यते । यया छिदिक्रिया द्वेधी-
भासफलावसानेति धात्वर्थत्वेन उपचर्यते, तद्वत् ॥ ७६ ॥

77. Teacher,—“It is not so. For the word knowledge is used only in a secondary sense to mean a change called an

¹ Verse 7, Chap. 14 and verses 156—158, Chap. 13.

² To know.

³ For every root means an action.

⁴ The disciple means the agent of the action of knowing.

action, the meaning of a root. A modification of the intellect called an action ends in a result in itself which is the reflection of Knowledge, the Self. It is for this reason that this modification is called knowledge in a secondary¹ sense, just as the action of cutting (a thing), producing and including the ultimate result viz., its separation in two parts is secondarily called the meaning of the root (to cut)."

इत्युक्तः शिष्य आह— तनु मगधन्, मम कूटस्थत्वमतिपादनं प्रति असमर्थो ह्यहन्तः । कथम् ? छिदिः छेद्यविक्रियायसाना उपचर्यते यथा, धातुपर्यत्येन, तथा उपलब्धिपक्षोपचरितोऽपि धातुर्धो धीरूपप्रत्ययः आत्मनः उपलब्धिविक्रियायसानाधेन्, नात्मनः कूटस्थतां मतिपादयितुं समर्थः ॥ ७८ ॥

78. Told thus the disciple said, "Sir, the example cited by you cannot prove that I am changeless."

Teacher.—"How?"

Disciple.—"For, just as the action of cutting, producing and including the ultimate change in the thing to be cut, is secondarily called the meaning of the root (to cut), so, the word knowledge is used secondarily for the mental modification which is the meaning of the root (to know) and which ends in the result that is a *change in knowledge*, the Self. The example cited by you cannot, therefore, establish the changeless nature of the Self."

गुरुक्याच—सत्यमेवं स्यात्, यदि उपलब्धुपलब्धोः विशेषः । नित्योपलब्धिमात्र एव हि उपलब्धा, न तु तार्किकसमय इव अन्या उपलब्धिः, अन्य उपलब्धा च ॥ ७९ ॥

¹ See verses 53 and 54, Chap. 12.

वादम् अनुभवामि किन्तु विच्छिद्यविच्छिद्य, न तु सन्ततम् ॥ ८८ ॥

88. Disciple.—“Yes, I experience them, at intervals but not continuously.”

तं गुरुरवाच—तर्हि आगन्तुके त्वेते, न तवात्मभूते । यदि तवात्मभूते चैतन्यस्वरूपयत् स्वतःसिद्धे, सन्तते एव स्याताम् । किञ्च स्वप्नजागरिते न तव आत्मभूते, व्यभिचारित्वात्, यस्माद्विशत् । न हि यस्य यत्स्वरूपं तत् तद्व्यभिचारि दृष्टम् । स्वप्नजागरिते तु चैतन्यमात्रत्वात् व्यभिचरतः । सुषुप्ते चेद् स्वरूपं व्यभिचरेत्, तन्नष्टं नास्तीति वा याध्यमेयं स्याद्, आगन्तुकानां अतद्धर्माणां उभयात्मकत्वदर्शनात्, यथा घन-यस्त्रादीनां भासो दृष्टः, स्वप्नभ्रान्तिलब्धानां तु भ्रमापो दृष्टः ॥ ८९ ॥

89. The teacher said, “They are then adventitious only and are not your own nature. They would surely be continuous¹ if they were self-existent like Pure Consciousness which is your own nature. Moreover, they are not your own nature inasmuch as they are non-persistent like clothes and other things. For what is one's own nature is never seen to cease to persist while one is persisting. But waking and dream cease to persist while Pure Consciousness continues to do so. Pure Consciousness, the Self, persisting in deep sleep, whatever is non-persistent (at that time) is either destroyed² or negated³ inasmuch as adventitious things, never the properties of one's own nature, are found to possess

¹ And hence would always be experienced by you. ² In both these cases they cannot be regarded as really belonging to the Self.

these characteristics; for example, the destruction of money, clothes, etc. and the negation of things acquired in dream or delusion are seen.

मन्वेयं भगवन्, चैतन्यस्वरूपमपि आगन्तुकं प्राप्तम्, स्वप्न-
जागरितयोरिव, सुषुप्ते अनुपलब्धेः । अचैतन्यस्वरूपो वा
स्यामहम् ॥ ९१ ॥

90. Disciple.—“ But, Sir, when this is so, Pure Consciousness Itself has to be admitted¹ to be adventitious like waking and dream. For it is not known in deep sleep. Or, (it may be that I have adventitious consciousness or) am non-conscious by nature.”

न, पश्य, तदनुपपत्तेः । चैतन्यस्वरूपं चेत् आगन्तुकं
पश्यसि, पश्य । नैतद्वर्षशतेनापि उपपत्त्या कलयितुं शक्नुमो
ययम्, अन्यो वाऽचैतन्योऽपि । संवत्त्वात् पारार्थ्यं अनेकत्वं
नाशित्वं च न केनचित् उपपत्त्या वारयितुं शक्यम् । अस्यार्थस्य
स्वतःसिद्धयभावादित्यशोचाम् । चैतन्यस्वरूपस्य तु आत्मनः
स्वतःसिद्धेः अन्यानपेक्षत्वं न केनचित् वारयितुं शक्यम्,
अव्यभिचारात् ॥ ९१ ॥

91. Teacher.—“ No. (What you say is not right.) Think over it. It is not reasonable (to say so). You may look upon Pure Consciousness as adventitious (if you are wise enough); but we cannot prove It to be so by reasoning even in a hundred years, nor (can It be proved to be so)

¹The ideas, ‘ I am a seer,’ ‘ I am a hearer,’ etc. showing consciousness in one in dream and waking are absent in deep sleep together with the two states. The disciple’s idea is : ‘ When the two states are not there in deep sleep, my consciousness is also not there.’

even by a dull¹ man. As the consciousness (that has for its adjuncts mental modifications) is a combination no one can disprove its existence for the sake of another, its manyness and destructibility by any reasoning whatever, for we have already² said that whatsoever does not exist for itself is not self-existent. As Pure Consciousness, the Self, is self-existent no one can disprove Its independence of other things inasmuch as It never ceases to exist."

ननु व्यभिचारो दर्शितो मया, सुषुप्ते न पश्यामीति ॥ ९२ ॥

92. Disciple.— "But I have shown³ an exception,⁴ namely, I have no consciousness in deep sleep."

न । व्याहृतत्वात् । कथं व्याधातः ? पश्यतस्त्व न पश्यामि इति व्याहृतं वचनम् । नहि कदाचित् भगवन्, सुषुप्ते मया चैतन्यं अन्यद्वा किञ्चित् दृष्टम् । पश्यन् तर्हि सुषुप्ते त्वम् । यस्मात् दृष्टमेव प्रतिषेधसि, न दृष्टिम् । या तय दृष्टिः तत् चैतन्यमिति मयोक्तम् । यथा त्वं विद्यमानया न किञ्चिन् दृष्टमिति प्रतिषेधसि, सा दृष्टिः त्वचैतन्यम् । तर्हि सर्वत्र अव्यभिचारात् कूटस्थनित्यत्वं सिद्धं स्वत एव, न प्रमाणापेक्षम् । स्वतःसिद्धस्य हि प्रमातुः अन्यस्य प्रमेयस्य परिच्छिन्नं प्रति प्रमाणापेक्षा । या ॥ अस्या नित्या परिच्छिन्तिः अपेक्ष्यते, अन्यस्य अपरिच्छित्तिरूपस्य परिच्छेदाय, सा हि नित्यैव कूटस्था स्वयं-ज्योतिःस्वभावा । आत्मनि प्रमाणत्वे प्रमातृत्वे वा न तां प्रति प्रमाणापेक्षा, तत्स्वभावत्वात् । यथा प्रकाशनं उरणत्वं वा

¹ i. e., no one can be so dull as to prove It to be so.

² See para 74.

³ See para 90. ⁴ To the persistence of Pure Consciousness.

लोहोदकादिषु परतः अपेक्ष्यते अद्यादित्यादिभ्यः, अतस्त्व-
भायत्यात्, न अद्यादित्यादीनां तदपेक्षा, सर्वदा तत्स्वभाव-
स्यात् ॥ ९३ ॥

93. Teacher.—"No, you contradict yourself."

Disciple—"How is it a contradiction?"

Teacher.—"You contradict yourself by saying that you are not conscious when, as a matter of fact, you *are* so."

Disciple.—"But, Sir, I was never conscious of conscious-
ness or anything else in deep sleep."

Teacher.—"You are then conscious in deep sleep. For you deny the existence of the *objects* of knowledge (in that state), but not that of *Knowledge*. I have told you that what is *your* consciousness is nothing but absolute Know-
ledge. The Consciousness owing to whose presence you deny (the existence of things in deep sleep) by saying, 'I was conscious of nothing' is the Knowledge, the Consciousness which is your Self. As it never ceases to exist, Its eternal immutability is self-evident and does not depend on any evidence; for an object of Knowledge different from the self-evident Knower depends on an evidence in order to be known. Other than the object the eternal Knowledge that is indispensable in proving non-conscious things different from Itself, is immutable; for It is always of a self-evident nature. Just as iron, water, etc., which are not of the nature of light and heat, depend for them on the sun, fire and other things other than themselves, but the sun and fire themselves always of the nature of light and heat, do not depend for them on anything else; so, being of the nature of pure Knowledge It does not depend on an evidence to prove that It exists or that It is the Knower."

अनित्यत्वे एव प्रमा स्यात्, न नित्यत्वे इति चेत् ॥ ९४ ॥

94. Disciple.—“ But it is transitory knowledge only that is the result ¹ of a proof and not eternal Knowledge.”

न । अद्यगतेः नित्यत्वानित्यत्वयोः विशेषानुपपत्तेः । न हि अद्यगतेः प्रमात्वे अनित्या अद्यगतिः प्रमा, न नित्या इति विशेषः अद्यगम्यते ॥ ९५ ॥

95. Teacher.—“ No There cannot reasonably be a distinction of perpetuity or otherwise in knowledge. For it is not known that transitory knowledge, is the result of a proof and not eternal Knowledge, as Knowledge ² Itself is such a result.”

नित्यायां प्रमानुः अपेक्षामाद्यः । अनित्यायां तु यत्नात्तरित्वात् अद्यगतिः अपेक्षयत इति विशेषः स्यादिति चेत् ॥ ९६ ॥

96. Disciple.—“ But eternal Knowledge does not depend on a knower ³ while transitory knowledge does so as it is produced by an intervening effort. This is the difference.”⁴

मिद्धा तर्हि भावमनः प्रमानुः स्वतःमिद्धिः, प्रमाणनिरपेक्ष-तयैवेति ॥ ९७ ॥

¹ True Knowledge is due to sense perception, inference, testimony, etc., when we see a jar, for example, with our eyes, we have what is called the true Knowledge of the jar. It is produced and therefore transitory. That is what the disciple thinks.

² Pure Knowledge which is the Self.

³ Pure Knowledge Itself See paras 103 and 108 of this Chapter.

⁴ One who applies a proof

⁵ Between Knowledge eternal and transitory.

97. Teacher.—“The Knower¹ which is the Self is then self-evident as It does not depend on any evidence (in order to be proved).”

अमावेऽपि अवेक्षाभावः नित्यत्वात् इति चेत् । न । अव-
गतेरेव आत्मनि सद्भावादिति परिहितमेतत् ॥ ९८ ॥

98. Disciple.—“ (If the knowledge of the Self be independent of an evidence on the ground that It is eternal) why should the absence² of the result³ of an evidence with regard to the Self be not so on the same ground ?”

Teacher. “No, it has been refuted on the ground that it is pure Knowledge that is in the Self.”⁴

प्रमातुश्चेत् प्रमाणपेक्षासिद्धिः, कस्य प्रमित्ता स्यात् ?
यस्य प्रमित्ता स एव प्रमाता अभ्युपगम्यते । तदीया च
प्रमित्ता प्रमेयविवर्धय, न प्रमातृविषया । प्रमातृविषयत्वे भ-
वस्याप्रसङ्गात् प्रमातुः तद्विच्छायाश्च, तस्याप्यन्यः प्रमाता,
तस्याप्यन्य इति । एवमेव इच्छायाः प्रमातृविषयत्वे । प्रमातु-
रात्मनः भव्यवहितत्वाच्च प्रमेयत्वानुपपत्तिः । लोके हि प्रमेयं
नाम प्रमातुः इच्छा-स्मृति-प्रयत्न-प्रमाणजन्यव्यवहितं सिद्धयति,
नाम्यथा, अविगतिः प्रमेयविषया दृष्टा । न च प्रमातुः प्रमाता
स्वस्य स्वयमेव केनचित् व्यवहितः कल्पयितुं शक्यः इच्छादी-
नामन्यतमेनापि । स्मृतिश्च स्मर्तव्यविषया, न स्मर्तृविषया ।

¹ Eternal Knowledge. See para 93.

² The disciple thinks that the Self does not exist as It is not known by an evidence. ³ True Knowledge. See foot-note 1, para 94.

⁴ I.e., the Self is of the nature of pure Knowledge and so It exists independent of every evidence. See paras 93 and 97 above.

तथा इच्छायाः इष्टविषयव्यभिचयः न इच्छायाद्विषयव्यभिचयः । स्मृतिः
 च्छायाद्विषयव्यभिचयः हि उभयोः अनवस्था पूर्ववदवधारणं
 स्यात् ॥ ९९ ॥

99. "Whom will the desire (to know a thing) belong to if the Knower depends on an evidence in order to be known? It is admitted that one who is desirous of knowing a thing is the Knower. His desire of knowing a thing has for its object the thing to be known and not the Knower. For, in the latter case, there arises a *regressus ad infinitum* with regard to the Knower and also with regard to the desire to know the Knower inasmuch as the knower of the knower and so on (are to be known); and such is the case with regard to the desire of knowing the knower. Moreover, there being nothing intervening the Knower, the Self cannot fall into the category of the known. For a thing to be known¹ becomes known when it is distanced from the knower by the birth of an intervening desire, memory, effort or an evidence on the part of the knower. There cannot be the knowledge of an object in any other way. Again it cannot be imagined that the knower himself is distanced from himself by anyone of his own desire etc. For memory has for its object the thing to be remembered and not one who remembers it; so has desire for its object the thing to be desired and not one who desires it. There arises, as before an inevitable *regressus ad infinitum* if memory and desire have their own agents for their objects.

¹ i. e., a thing to be known is distanced by the birth of an evidence before it is known; a thing to be desired is distanced by the birth of a desire before it is desired; a thing to be remembered is distanced by the birth of a memory before it is remembered; and a thing to be accomplished is distanced by an effort before it is accomplished.

ननु प्रमातृविषयावगत्यनुत्पत्तौ अनवगत एव प्रमाता स्या-
दिति चेत् ॥ १०० ॥

100. Disciple.—“But the Knower remains unknown if there is no knowledge which has for its object the Knower.”

न, अवगन्तुः अवगतेः अवगन्तव्यविषयत्वात् । अवगन्त-
विषयत्वे च अनवस्था पूर्ववत् स्यात् । अवगतिश्च आत्मनि
कूटस्थनिःस्वात्मज्योतिः अन्यतः अनपेक्षैव सिद्धा, अद्वय-
स्याद्युपपन्नप्रकाशयत्, इति पूर्वमेव प्रसाधितम् । अवगतेः चैत-
न्यात्मज्योतिषः स्वात्मनि अनित्यत्वे आत्मनः स्वार्थतानुपपत्तिः,
कार्यकारणसंघातयत् संहतत्वात् पारार्थ्यं दोषवश्यं च अयो-
चाम । कथम् ? चैतन्यात्मज्योतिषः स्वात्मनि अनित्यत्वे स्मृत्या-
दिव्यवधानात् स्वान्तरत्वं । ततश्च तस्य चैतन्यज्योतिषः प्रागु-
त्पत्तेः प्रध्वंसाद्योर्ध्वं आत्मन्येव मभायात्, चक्षुरादीनामिव संह-
तत्वात्, पारार्थ्यं स्यात् । यदा च तत् उत्पन्नं आत्मनि विद्यते,
न तदा आत्मनः स्वार्थत्वम् । तद्भावाभावापेक्षा हि आत्माना-
त्मनोः स्वार्थत्वपरार्थत्वसिद्धिः । तस्मात् आत्मनः अन्यनिर-
पेक्षमेव नित्यचैतन्यज्योतिषं सिद्धम् ॥ १०१ ॥

101. Teacher —“No. The knowledge of the knower has for its object the thing to be known. If it has for its object the knower there arises a *regressus ad infinitum* as before.’ It has already* been shown that, like the heat and light of the sun, fire and other things, the Knowledge which is changeless, eternal and self-effulgent* has an existence in the Self entirely independent of everything else. I have already*

* See para 93.

* See para 93.

* Br. U., 4. 3. 9.

* See paras 88 to 93.

and that if the self-effulgent Knowledge which is there in the Self were transitory it would become unreasonable that the Self existed for itself and being a combination. It would go impotent and have an existence for the sake of another like the combination of the body and the senses. How? (Reply) If the self-effulgent Knowledge in the Self were transitory it would have a distance¹ by the intervention of memory etc. It would then be non-existent in the Self before being produced and after being destroyed, and the Self, then a combination, would have an existence for the sake of another like that of the eye etc. produced by the combination of certain things. The Self would have no independent existence if this Knowledge were produced before it was in it. For it is only on account of the absence or presence of the state of being combined that the Self is known to exist for itself and the non-Self for another. It is, therefore, established that the Self is of the nature of eternal and self-effulgent Knowledge not dependent on anything else."

ननु एषं सति, भवति प्रमाथय-वे कथं प्रमातुः प्रमाद-
न्यम् ॥ १०२ ॥

102. Disciple.—"How can the Knower be a Knower if he is not the seat of the knowledge produced by evidences?"

उच्यते—प्रमायाः निन्यस्ये अनिन्यस्ये च रूपविशेषमायात् ।
अयमतिहि प्रमा । तस्याः स्मृतीच्छादिपूर्विकायाः अनिन्यायाः
कूटस्थनिन्याया या, न स्वरूपविशेषो विद्यते । यथा घात्वर्षस्य
तिष्ठत्यादेः फलस्य भत्यादिपूर्वकस्य अनिन्यस्य अपूर्वस्य निन्यस्य
या, रूपविशेषो नास्तीति नुस्यो व्यपदेशो दृष्टः—तिष्ठन्ति

¹ And therefore producible.

² See para 99.

मनुष्याः, तिष्ठन्ति पर्वताः इत्यादि, तथा नित्यावगतिस्वरूपेऽपि प्रमातरि प्रमातृत्वव्यपदेशो न विरुध्यते, फलसामान्यादिति ॥ १०३ ॥

103. The teacher said, "The knowledge¹ produced by an evidence does not differ in its essential nature whether one calls it eternal or transitory. Knowledge (though) produced by an evidence is nothing but knowledge. The knowledge preceded² by memory, desire, etc. and supposed to be transitory, and those which are eternal and immutable do not differ in their essential nature. Just as the result of the transitory actions of standing etc., the meanings of roots, preceded by motion etc. and that of the permanent ones not so preceded do not differ in their essential nature, and there are, therefore, the identical predicates in the statements, 'People stand', 'Mountains stand', etc.; so, the Knower, though of the nature of eternal Knowledge, is called a Knower without contradiction inasmuch as eternal Knowledge is the same 'as one produced by an evidence (as regards its essential nature)."

अत्राह शिष्यः—नित्यावगतिस्वरूपस्य आत्मनः अविक्रियत्वात् कार्यकरणैः असंहृत्य, तक्षादीनामिव वास्यादिभिः, कर्तृत्वं नोपपद्यते, असंहृत्यभावस्य च कार्यकरणोपादाने मतवस्था प्रसज्येत। तक्षादीनां तु कार्यकरणैः नित्यमेव संहृत्यमिति वास्याद्युपादाने नानवस्था स्यादिति ॥ १०४ ॥

104. Here the disciple starts an objection: "It is not reasonable that the Self which is changeless and of the nature of eternal Knowledge and not in contact with the body and

¹ True knowledge = opposed to delusion, see note 1, para 94

² See para 99.

³ See para 103.

the senses should be the agent ¹ of an action like a carpenter in contact with an adze and other instruments. A *regressus ad infinitum* arises if the Self unconnected with the body, the senses, etc. were to use them as Its instruments. As carpenters and others are always connected with bodies and senses there is no *regressus ad infinitum* when they use adzes and other instruments."

इह तु असंहतस्वभावस्य करणानुपादाने कर्तृत्वं नोपपद्यत इति करणं उपादेयम्, तदुपादानमपि विश्रियैवेति तत्कर्तृत्वे करणान्तरमुपादेयम्, तदुपादानेऽपि अन्यदिति प्रमातुः स्वातन्त्र्ये अनयस्या अपरिहायां स्यात् इति । न च क्रियेय आत्मानं कारयति, अनिर्घर्तितायाः स्वरूपाभावात् । अथ अन्यत् आत्मानं उपेत्य क्रियां कारयतीति चेत् । न । अन्यस्य स्वतःसिद्धत्वाविषयत्वाद्यनुपपत्तेः । न हि आत्मनः अन्यत् अचेतनं यस्तु स्वप्रमाणकं वृष्टम् । शब्दादि सर्वमेव अवगतिफलायसानप्रत्ययप्रमितं सिद्धं स्यात् । अवगतिश्चेदात्मनोऽन्यस्य स्यात्, सोऽपि आत्मैव असंहतः स्वार्थः स्यात्, न परार्थः । न च देहेन्द्रियविषयाणां स्वार्थज्ञां अवगन्तुं शक्नुमः, अवगम्ययसानप्रत्ययापेक्षसिद्धिदर्शनात् ॥ १०१ ॥

105. Teacher.—(Reply) " Agency is not possible without the use of instruments. Instruments, therefore, have to be assumed. The assumption of instruments is, of course, an action. In order to be the agent of this action, other instruments have to be assumed. In assuming these instruments still others have to be assumed. A *regressus ad in-*

¹ Br. S1., 2. 3. 33, 40.

finitum is, therefore, inevitable if the Self which is not joined with anything were to be the agent.¹

"Nor can it be said that *II* is an action² that makes the Self act. For an action, not performed, has no existence. It is also not possible that something (previously existing) makes the Self act as nothing (except the Self) can have an independent existence and be a non-object. For things other than the Self must be non-conscious and, therefore, are not seen to be Self-existent. All things including sound³ etc. come to exist when they are proved by mental functions resulting in the reflection of the *Self*

"One,⁴ (apparently) different from the Self, and possessed of consciousness, must be no other than the Self that is free from combination with other things and existing for Itself only.

"Nor⁵ can we admit that the body, the senses and their objects exist for themselves inasmuch as they are seen to depend for their existence on mental modifications resulting in the reflection of the Self."

ननु देहस्याद्यगती न कश्चित् प्रत्यक्षादिप्रत्ययान्तरं अपेक्षते ॥ १०६ ॥

106. Disciple — 'But no one depends on any other evidence such as sense-perception etc. in knowing the body.'

¹ Br Sa., 2. 3. 33, 40. The Self is not really an agent but only apparently so. ² As the Mīmāṃsakas hold. ³ Sound, touch, sight, taste and smell.

⁴ The Navyānyikas hold that *I-svara* is different from the individual soul. This view is refuted here. ⁵ It is the position of the Chārvākas.

षाटं, जाग्रति एव स्यात् । मृतिसुषुप्त्योस्तु देहस्या
प्रत्यक्षादिप्रमाणापेक्षेय सिद्धिः । तमेव इन्द्रियाणाम् । याया ए
दि शब्दादयो देहेन्द्रियाकारणविना इति प्रत्यक्षादिप्रमाण
पेक्षेय हि सिद्धिः । सिद्धिरिति च प्रमाणफलं भवति अवे
द्याम, सा च अवगतिः कूटस्था स्वयंसिद्धात्मज्योतिःस्वरू
पेति च ॥ १०७ ॥

107. Teacher.—“ Yes, it is so in the waking state. But at death and in deep sleep the body also depends on evidences such as sense-perception etc. in order to be known. Similar is the case with the senses. It is the external sound and other objects that are transformed into the body and the senses; the latter, therefore, also depend on evidences like sense-perception etc. in order to be known. I have said that Knowledge,* the result produced by evidences, is the same* as the self-evident, self-effulgent and changeless Self. That is which I mean by knowledge.”

अत्राह चोदकः—अवगतिः प्रमाणानां फलं, कूटस्थानित्यात्मज्योतिःस्वरूपेति च विप्रतिषिद्धम् । इत्युक्तवन्तमाह—तं विप्रतिषिद्धम् । कथं तर्हि अवगतेः फलत्वम् ? कूटस्था नित्यापि सती प्रत्यक्षादिप्रत्ययान्ते लक्ष्यते, तादृश्यान् । प्रत्यक्षादिप्रत्ययस्य अनित्यत्वे अनित्येव भवति । तेन प्रमाणानां फलं इति उपचर्यते ॥ १०८ ॥

108. The objector (the disciple) says, “ It is contradictory to state that Knowledge is the result of evidences and (at the same time) it is the self-effulgent Self which is changeless and eternal.”

* Knowledge according to the Chārvākas, is an effect produced in the body, a combination of the elements, like the effect of a chemical combination. * See paras 103 and 108.

The reply given to him is this: "It is not a contradiction."

"How then is knowledge a result?"

"(It is a result in a secondary sense :) though changeless and eternal. It is noticed in the presence of mental modifications called sense-perception etc. as they are instrumental in making It manifest. It appears to be transitory as mental modifications called sense-perception etc. are so. It is for this reason that It is called the result¹ of proofs in a secondary² sense."

पक्षेयं भगवन्, कूटस्थनित्यावगतिः आत्मज्योतिःस्वरूपैव स्वयंसिद्धा, आत्मनि प्रमाणनिरपेक्षत्वात्, ततोऽप्यत् अचेतनं संहत्यकारित्यात् परार्थम् । येन च सुखदुःखमोहप्रमयावगतिरूपेण पारार्थ्यं, तेनैव स्वरूपेण अनात्मनः अस्तित्वं, नाम्येन रूपान्तरेण, अतो नास्तित्वमेव परमार्थतः । यथा हि लोके रज्जु-सर्पमरीच्युदकादीनां तदवगतिव्यतिरेकेण अभावो दृष्टः, एवं जाग्रत्स्वप्नभूतभावस्यापि तदवगतिव्यतिरेकेण अभावो युक्तः । एवमेव परमार्थतः भगवन्, अवगतेः आत्मज्योतिषः नैरन्तर्यभावात् कूटस्थनित्यता, भूतभावश्च सर्वप्रत्ययभेदेषु अव्यभिचारात् । प्रत्ययभेदास्तु अवगति व्यभिचरन्ति । यथा स्पष्टे नीलपीताद्याकारभेदरूपाः प्रत्ययाः तदवगतिं व्यभिचरन्तः परमार्थतो न सन्तीत्युच्यन्ते, एवं जाग्रत्पि नीलपीतादिप्रत्ययभेदाः तामेवावगतिं व्यभिचरन्तः असत्वरूपा भवितुमर्हन्ति । तस्याध्यावगतेः

¹ See para 103. ² The same pure Consciousness is then called, in a secondary sense, a knower, an agent, or the result of proofs. This is the gist of the paragraphs from 94 onwards.

अन्यः अयगन्ता नास्तीति न स्वेन स्वरूपेण स्वयं उपादत्तं
दानुं वा शक्यते, अन्यस्य च भ्रमाद्यात् ॥ १०९ ॥

109. Disciple.—“ Sir, if this is so, independent of evidences regarding Itself eternal and changeless Knowledge, the Consciousness of the Self, is surely self-evident and, all things, different from It and therefore non-conscious, have an existence for the sake of the Self as they combine to act for one another (in order that the events of the universe may continue uninterruptedly). It is only as the Knowledge¹ of the mental modifications giving rise to pleasure, pain and delusion that the non-Self serves the purpose of another.² And it is as the same Knowledge and nothing else that it has an existence.³ So it does not really exist at all. Just as a rope-snake, the water in a mirage and such other things are found to be non-existent except only as the Knowledge by which they are known; so the duality experienced during waking and dream has reasonably no existence except as the Knowledge by which it is known.⁴ So, having a continuous existence pure Consciousness, the Self, is eternal and immutable, and, never ceasing⁵ to exist in any mental modification. It is one without a second. The modifications themselves cease to exist, the Self continuing to do so. Just as in dream the mental modifications appearing to be blue, yellow, etc. are said to be really non-existent as they cease to exist while the

¹ The substratum of the mental modifications by which they are known (Illumined).

² Consciousness, the Self. ³ The non-Self has no existence independent of knowledge unlike that of Prakriti (the material cause of the universe) spoken of in the Sāṅkhya philosophy.

⁴ In all experiences such as ‘jar consciousness’, ‘cloth consciousness’, etc., consciousness persists and is therefore real while jar, cloth, etc. do not persist and so are unreal.

Knowledge by which they are known has an uninterrupted continuous existence; so, in the waking state also they are reasonably really non-existent as they cease to exist while the very same Knowledge continues to do so. As that Knowledge¹ has no² other knower it cannot be accepted or rejected by itself. As there is nothing else (except Myself the aim of my life is fulfilled by your grace)."

तथैवेति । एषा अविद्या, यन्मिदः संसारो ज्ञानस्वप्न-
लक्षणः । तस्या अविद्यायाः विद्या निवर्तिका । इत्येवं त्वं अभये
प्राप्तोऽसि । नातः परं ज्ञानस्वप्नदुःखमनुभविष्यसि, संसारदुःखा-
न्मुक्तोऽसीति ॥ ११० ॥

110. Teacher.—"It is exactly so. It is Ignorance¹ due to which the transmigratory existence consisting of waking and dream is experienced. It is Knowledge that brings this Ignorance to an end. You have thus attained Fearlessness.² You will never again feel³ pain in waking or in dream. You are liberated from the misery of this transmigratory existence."

भोमिति ॥ १११ ॥

111. Disciple.—"Yes, Sir."

¹ The Self. ² Because It is Self-evident.

³ See para 49 of this chapter. ⁴ *Brahman. Br. U., 4, 2, 4*

⁵ See para 48 and foot-note.

⁶ This word, translated, indicates that the chapter is at an end.

परिसंख्यानप्रकरणम् ॥ ३ ॥

CHAPTER III

REITERATION AND REFLECTION¹

मुमुक्षुणां उपासपुण्यापुण्यक्षपणपराणां मपूर्वानुपक्षयार्थं
परिसंख्यानमिदमुच्यते । अविद्याहेतवो दोषाः बाह्यमनःका
प्रवृत्तिहेतवः, प्रवृत्तेषु रूपाणिष्टमिध्नफलानि कर्माणि उपक्षयं
इति तन्मोक्षार्थम् ॥ ११२ ॥

112. This method of repetition is described for those who aspire after supreme tranquillity of the mind by destroying accumulated sins and virtues and refraining from accumulating new ones. Ignorance causes defects.* Defects produce effort of the body, mind and speech. And through these efforts are accumulated actions having desirable, undesirable and mixed results. (This method is described here) so that there may be a cessation of all these.

तत्र शब्दस्पर्शरूपरसगन्धानां विषयाणां श्रोत्रादिग्राह्यत्वात्
स्वात्मनि परेषु वा विज्ञानाभावः, तेषामेव परिणतानां यथा
लोपादीनाम् । श्रोत्रादिद्वारैश्च क्षायन्ते । येन च क्षायन्ते सः
क्षायत्वात् अतज्जातीयः । ते हि शब्दादयः अन्योन्यसंसर्गित्वात्

¹ See Sankarāchārya's *Vākya-vṛtti* 49.

^{*} Desire and aversion.

जन्मवृद्धिचिपरिणामापक्षयनाशसंयोगवियोगाविर्भावतिरोभाव-
विकारविकारिक्षेत्रवीजाद्यनेकधर्माणः, सामान्येन च सुखदुःखा-
द्यनेककर्माणः । तद्विज्ञातृत्वादेव तद्विज्ञाता सर्वशब्दादिधर्मवि-
लक्षणः ॥ ११३ ॥

113. As they are perceived by the ear and the other senses the objects called sound, touch, sight, taste and smell have no knowledge of themselves or of other things. Transformed (into the body and other things) they, like brickbats, are (known to lack in the said knowledge). Moreover, they are known through the ear etc. Being the knower that by which they are known is quite of a different nature. For, connected with one another those sound and other objects are possessed of various properties such as, birth, growth, change of condition, decline, death, contact, separation, appearance, disappearance, cause, effect and sex. All of them produce various effects like pleasure, pain and so on. The knower¹ of sound and the like is of a nature different from theirs as It is the knower.

तत्र शब्दादिभिः उपलभ्यमानैः पीड्यमानो विद्वान् एव परि-
चक्षीत ॥ ११४ ॥

शब्दस्तु ध्वनिसामान्यमात्रेण, विशेषधर्मैर्वा पदजादिभिः,
प्रियैः स्तुत्यादिभिः इष्टैः, अनिष्टैश्च असत्यदीमत्सपरिमयाप्रो-
शादिभिर्यत्नैः, मां दम्बस्यमायं असंसर्गिणं अधिक्रियं अचलं
अनिघ्नं अमर्यं अत्यन्तसूक्ष्मं अविषयं गोचरीकृत्य स्पृष्टुं नैवा-
र्हति, असंसर्गित्वादेयं माम् । अत एव न शब्दनिमित्ता हानिः
वृद्धिर्वा । अतो मां किं करिष्यति स्तुतिनिन्दादिप्रियाप्रियत्या-

¹ The Self.

दिलक्षणः शब्दः। अविशेषितं हि शब्दं आत्मन्येन गतं प्रियः
 शब्दो धर्षयेन्, अप्रियश्च क्षपयेन्, अविशेषित्वान्। न तु मम
 विशेषिनो घालाघमाघमपि कर्तुमुन्मदत इति। एवमेव स्पर्शमा-
 मान्येन, तद्विशेषैश्च शीतोष्णमृदुकर्कशादिन्यगोदरश्लादिल-
 क्षणैश्च अप्रियैः, प्रियैश्च कैंश्चिन् शरीररसमवायिभिः बाह्यागन्तु-
 कनिमित्तैश्च, न मम काचित् हानिः घृद्धिर्वा क्रियते। तथा रससामान्येन
 तद्विशेषैश्च प्रियाप्रियैः स्त्रीव्यञ्जनादिलक्षणैः, अरुग्त्वात्
 न मम काचित् हानिः घृद्धिर्वा क्रियते। तथा रससामान्येन
 तद्विशेषैश्च प्रियाप्रियैः मधुराम्ललयणकटुतिक्तकषायैः मूढबुद्धिभिः
 परिगृहीतैः, अरुसारमकस्य मम न काचित् हानिः घृद्धिर्वा
 क्रियते। तथा गन्धसामान्येन, तद्विशेषैः प्रियाप्रियैः पुष्पाद्यनु-
 लेपनादिलक्षणैः, अगन्धारमकस्य न मम काचित् हानिः घृद्धिर्वा
 क्रियते। 'अशब्दमस्पर्शमरूपमव्ययं तथाऽरसे नित्यमगन्धवद्य-
 यत्' इति श्रुतेः ॥ ११५ ॥

114, 115. Distressed by sound and other things experienced, the knower of *Brahman* will thus practise repetition:

"I who am of the nature of Consciousness, not attached to anything, changeless, immovable, imperishable, free from fear, extremely subtle and not an object, cannot, for the very fact of my being not attached, be made an object and touched by sound in general or by its special forms such as, the notes of the gamut, praise, etc. which are pleasant and desirable, and also false, terrible, insulting and abusive words which are undesirable. So there is no loss or gain due to sound. Therefore what can sound, pleasant or

unpleasant, consisting of praise or blame do to me? Pleasant or unpleasant sound regarded as belonging to the Self glorifies or injures an ignorant man on account of indiscrimination. But it cannot do even the slightest good or evil to me who am a man of knowledge. (These ideas should thus be repeated.)

"Similarly, no change consisting of gain or loss can be produced in me by touch in general or by its special forms such as fever, colic pain, etc., coldness, hotness, softness or roughness which are unpleasant. Again, pleasant touches connected with the body or brought into existence by external and adventitious causes can likewise produce no change in me inasmuch as I am beyond touch like the ether which, when struck with one's fist, does not meet with any change whatever.

"Likewise, as I am entirely unconnected with sight no good or harm is done to me by it either in its general form or in its special forms pleasant or unpleasant, such as, ugly sights.

"Similarly, Independent of taste I am not harmed or benefited by it either in its general form or in its special forms such as, sweetness, sourness, saltiness, pungency bitterness and astringency, though accepted as pleasant or unpleasant by the ignorant.

"Thus I who do not consist of smell cannot be harmed or benefited by it either in its general form or in its special forms such as, flowers, fragrant pastes, etc. considered to be pleasant or unpleasant. For the *Sruti*¹ says that I am one who am 'eternally devoid of sound, touch, sight, taste and smell'."

¹Kath U., 3. 15.

किंच ये एव बाह्याः शब्दादयः ते शरीराकारेण संस्थिताः, तद्ग्राहकैश्च श्रोत्राद्याकारैः अन्तःकरणद्वयतद्विषयाकारेण च, अन्योन्यसंसर्गित्वात् संदृतत्वाच्च सर्वक्रियासु । तत्र एवं सति चिदुपो मम न कश्चित् शत्रुः मित्रं उदासीनो वा भस्ति । तत्र यदि कश्चित् मिथ्याज्ञानाभिमानेन प्रियं अप्रियं वा प्रयुयुङ्क्तेऽ क्रियाफललक्षणं, तन्मृपैव प्रयुयुङ्क्ते सः । तस्य अविषयत्वा-
 मम—‘अव्यक्तोऽयमचिन्त्योऽयं’ इति स्मृतेः । तथा सर्वेषां पञ्चानामपि भूतानां अविकार्यः, अविषयत्वात् । ‘अच्छेद्योऽय-
 मदाह्योऽयं’ इति स्मृतेः । यापि शरीरेन्द्रियसंस्थानमात्रमुपलक्ष्य मद्रक्तानां विपरीतानां च क्रियाक्रियादिप्रयुयुङ्क्ता, तज्जा च धर्माधर्मादिप्राप्तिः, सा तेषामेव, न तु मयि भजरे भसृते भभये, ‘नैतं कृताहते तपतः’, ‘न कर्मणा यधते नो कनीयान्’, ‘सबाह्याभ्यन्तरो ह्यजः’, ‘न लिप्यते लोकदुःखेन बाह्यः’ इत्यादिभूतिस्मृतिभ्यः । अनारम्यस्तुनद्य असरथात् इति परमो-
 लेः । आत्मनश्च अद्वयत्वविषयाणि, द्वयस्यामरथात्, यानि तेषां नि उपनिषदाक्यानि, चिन्तरशः समीक्षितव्यानि समीक्षित-
 यामीति ॥ ११६ ॥

116. "Moreover, sound and the other external objects transformed into the forms of the body, the ear and the other senses through which they are perceived, are transformed into the forms of the two internal organs, (the intellect and the mind), and also into those of their objects. For they are connected and combined with one another in actions. When this is so, I who am a man of knowledge have no one belonging to me as a friend or a foe nor have

Pleasure, pain, etc.

I anyone indifferent belonging to me. Anybody, therefore, who wishes to connect me with pleasure or pain, the results of his action, through a false egoism, makes a vain effort. For I am not within the reach of pain or pleasure as the *Śruti*¹ says 'It is unmanifested and inscrutable'. Similarly, I am not changeable by the action of any of the five elements as I am not of an objective nature. Therefore the *Śruti*² says 'It cannot be cut or burnt'. The merit or demerit arising out of good or evil done to this combination of the body and the senses on the part of those devotional or adverse to me will be theirs, but will not touch me who am devoid of old age, death and fear as the *Śruti* and *Smṛitis* say 'It³ is not pained by omission or commission,' 'It⁴ is not harmed or benefited by any action', 'Unborn,⁵ comprising the interior and exterior' and 'It⁶ is beyond the pain felt by the people, and unattached'. The supreme reason (why I am unattached) is that nothing really exists except the Self".

As duality does not exist the portions of the *Upanishats* regarding the *oneness* of the Self should be studied to a great extent.⁷

Here ends the prose portion of *A Thousand Teachings* written by the all-knowing Sankara.

¹ Bh. Gita, 2. 25.

² Br. U., 4. 4. 22.

³ Mu. U., 2. 1. 2.

⁴ Bh. Gita, 2. 24.

⁵ Br. U., 4. 4. 23.

⁶ Kath. U., 5. 11.

⁷ The repetition of the last word in the text shows that the prose portion of the book III concluded.

पद्यबन्धः द्वितीयो भागः

Part II (Metrical)

उपोद्घातप्रकरणम् ॥ १ ॥

CHAPTER I

INTRODUCTION

धैतम्यं सर्पिणं त्वं सर्वभूतगुहाशयम् ।

यत्सर्वविषयातीतं तस्मै सर्वविदे नमः ॥ १ ॥

1. I bow down to that all-knowing¹ One which is pure² Consciousness, all-pervading,³ all,⁴ residing in the hearts⁵ of all beings and beyond all objects⁶ of knowledge.

समाप्य विद्याः सर्वाः दारायाधानपूर्विकाः ।

प्रज्ञाविद्यामधेदानीं धत्तुं वेदः प्रथममे ॥ २ ॥

¹ *Brahman*, the all comprehensive Principle. It, like the sun, illumines everything without being an agent.

² Just as a rope pervades the snake in a rope-snake.

³ Because It is the material cause of everything.

⁴ The Sanskrit word literally means a cave. Here it stands for the intellect of which the Self is the witness.

⁵ Primeval Ignorance and all its modifications.

2. Now ' then ' the *Vedas* begin to describe the knowledge of *Brahman* after dealing with all actions ' preceded by marriage and the installation of sacred fire. '

कर्माणि देहयोगायं देहयोगे प्रियाप्रिये ।

ध्रुवे स्यातां ततो रागो द्वेषधैर्यं ततः क्रियाः ॥ ३ ॥

धर्माधर्मौ ततोऽस्य देहयोगस्तथा पुनः ।

एवं नित्यप्रवृत्तोऽयं संसारवक्रवृक्षम् ॥ ४ ॥

3, 4. Actions, (both enjoined and prohibited), bring about one's connection with the body ; when the connection with the body has taken place pleasure ' and pain ' most surely follow ; thence come attraction and repulsion, from them actions ' follow again, as the results of which merit and demerit appertain to an ignorant ' man, which again are similarly followed by the connection with the body. This transmigratory existence is thus going on continually, for ever like a wheel.

अज्ञानं तस्य मूलं स्यादिति तद्ज्ञानमिष्यते ।

प्रक्षयिष्यात् आरब्धा ततो निःश्रेयसो भवेत् ॥ ५ ॥

¹ In the knowledge portion of the *Vedas* (for the benefit of seekers after liberation).

² After one has acquired the qualifications such as, self-control etc., in order to be able to gain the knowledge of *Brahman*.

³ Both enjoined and prohibited.

⁴ Sacred fire is established at the time of marriage. It burns continuously throughout one's life and with it one's body is burnt at death.

⁵ The effects of merit and demerit. The Bliss of *Brahman* is not such an effect.

⁶ All efforts of the body, mind and speech.

⁷ One who has not got the knowledge of *Brahman*.

5. The cessation¹ of Ignorance² ■ desirable as it is the root of this transmigratory existence. Hence a delineation of the knowledge of *Brahman* through which comes liberation from Ignorance) is commenced.³

विद्यैवाज्ञानहानाय न कर्मप्रतिकूलतः ।

ताज्ञानस्याग्रहणे हि रागद्वेषक्षयो भवेत् ॥ ६ ॥

रागद्वेषक्षयाभावे कर्म दोषोद्भवं ध्रुवम् ।

तस्मान्निःश्रेयसार्थाय विद्यैवात्र विधीयते ॥ ७ ॥

6, 7. Not being incompatible with Ignorance actions do not destroy it; it is knowledge alone that does it. Ignorance not being destroyed, the destruction of desire and aversion is not possible. Actions⁴ caused by impurities⁵ are sure to follow in case desire and aversion are not removed. Knowledge alone, therefore, is taught here⁶ so that liberation (from Ignorance) may be accomplished.

ननु कर्म तथा नित्यं कर्तव्यं जीवने सति ।

विद्यायाः सहकारित्वं मोक्षं प्रति हि तद् मजेत् ॥ ८ ॥

8. (Objection) Obligatory duties should be performed along with the practice of knowledge) as long as life lasts,⁷ because these duties co-operate with Knowledge in producing liberation.⁸

¹ Just as a snake ceases to exist immediately on one's having the knowledge of the rope in a rope-snake.

² Primeval Ignorance veiling *Brahman*.

³ In the *Upanishads*. ⁴ Efforts of the body, the mind and speech.

⁵ Desire, aversion and delusion. ⁶ In the *Upanishads*.

⁷ 1st.U., 2. ⁸ Objection, verses 8—11 (line 1).

यथा विद्या तथा कर्म चोदितत्वाविज्ञेयतः ।

प्रत्यवायस्मृतेष्वेव कार्यं कर्म मुमुक्षुभिः ॥ ९ ॥

9. As they are equally enjoined * obligatory duties and knowledge (should be practised together). They should be undertaken by those who aspire after liberation because *Smritis* * speak of sins * also arising out of the omission of those actions).

ननु ध्रुवफला विद्या नाम्यस्मिन्किंचिदपेक्षते ।

नाग्निष्टोमो यथैवान्यद् ध्रुवकार्योऽप्यपेक्षते ॥ १० ॥

तथा ध्रुवफला विद्या कर्म नित्यमपेक्षते ।

इत्येवं केचिदिच्छन्ति न कर्म प्रतिकूलतः ॥ ११ ॥

10, 11 (first line). You may say "Followed by a sure result * Knowledge does not depend * on anything else." But it is not so. Just as *Agnishtoma*, * though followed by an unfailing result, * depends on things * other than itself; so knowledge, though bringing about a sure result, must depend * on obligatory duties.

11 (last line). (Reply). Some people hold this view. (We say :) No. As it is incompatible with actions Knowledge does not depend * on them (in producing its result). "

* Ish. U., II. * The whole body of the sacred tradition or what is remembered by human Teachers. * See *Manu Samhita*, II, 44. * Liberation. * In order to produce liberation. * The name of a particular *Vedic* sacrifice. * Higher regions, where there is a pleasure higher than this world. * Accessories such as chanting of certain *Vedic* hymns, reading of certain verses and the knowledge of certain gods. * Though it depends on actions for its own birth. * Liberation.

विद्यायाः प्रतिकूलं हि कर्म स्यात्साभिमानतः ।

निर्विकारात्मबुद्धिश्च विद्येतीह प्रकीर्तिता ॥ १२ ॥

12. Accompanied by egoism¹ actions are incompatible with Knowledge. For it is well-known here (in the *Vedāntas*)² that Knowledge is the consciousness that the Self is changeless.³

अहं कर्ता ममेदं स्यादिति कर्म प्रवर्तते ।

यस्त्वधीना भवेद्बिद्या कवेधीनो भवेद्बिधिः ॥ १३ ॥

13. Actions have their origin in the consciousness that one is a doer and has the desire of having the results of what one does. Knowledge depends on a thing, (its own object and also on evidence), while actions depend entirely on the performer.

कारकाण्युपमृद्नाति विद्या बुद्धिमियोपरे ।

इति तत्सत्त्वमादाय कर्म कर्तुं व्यवस्यति ॥ १४ ॥

14. The Knowledge (of one's own real nature) destroys the ideas of doership etc.⁴ (on the part of oneself like the right Knowledge of the nature of the desert which destroys) the conviction of there being water in it. When this is so how can (a man of Knowledge) accept⁵ them as true and and perform actions?

¹ e.g., 'I am a *Brahman*' etc.

² Literally, the final portions of the *Vedas*.

³ I.e., *Brahman* Itself. So, a man of Knowledge can have nothing to do with agency of actions.

⁴ All the grammatical cases are meant.

⁵ For without accepting them as true actions are not possible.

अस्य कर्म कर्तुं न विद्यया ।

अज्ञात्कर्म हेयं मुमुक्षुणा ॥ १५ ॥

It is not possible on the part of a man to have Knowledge and perform an action, since as they are incompatible with each other. Sages after liberation should renounce actions.¹

अविशेषेण वेदिनो ग्रहणं निजम् ।

अज्ञां तदधिष्ठोत्थं तायत्कर्मविधिर्भवेत् ॥ १६ ॥

The natural² conviction on the part of the people that the Self is not different from the body etc.³ arises from Ignorance. The Vedic injunctions (and prohibitions) are authoritative as long as it prevails.

वेतिनेतीति वेदादिनपोहात्मायशेषितः ।

अविशेषात्मबोधार्थं तेनायिद्या निवर्तितः ॥ १७ ॥

17. The Self is left over by negating the body etc. by the *Stuti*,⁴ 'Not this, not this,' so that one may have the Knowledge of the Self which is devoid of all attributes. Ignorance is brought to an end by this Knowledge.

निवृत्ता न्या कर्ष भूयः प्रसूयेन प्रमाणतः ।

आत्मादेशायिनेष्वपि प्रत्यगात्मनि केचले ॥ १८ ॥

¹ 14. (1) those of which the results are desired, (2) which are prohibited, (3) that are obligatory and (4) those the performance of which becomes necessary on certain special occasions.

Coming from the teachings of the *Sāṃkhya*.

... the senses, the mind, the intellect, vital force and

18. How¹ can Ignorance, once negated (Vedic evidence), arise again? For it is neither in the innermost Self which is only one² without a second and without attributes nor in the non-Self.³

न चेद्भूयः प्रभूयेत कर्ता भोक्तृति धीः कथम् ।

सदस्मीति च विज्ञाने तस्माद्विषयऽमहायिका ॥ १९ ॥

19. How can there again be the idea⁴ that one is a doer of actions and experiencer of their results if Ignorance does not arise after there has grown the Knowledge, 'I am Brahman'? Knowledge, therefore, is independent of actions (in producing liberation).

मायरेवयदियुक्तो म्यामः धृत्पात एव हि ।

कर्मभ्यो मानसान्तेभ्य एनायदिति याजिनाम् ॥ २० ॥

भमृतस्य धृतं यस्मादवाप्त्यं कर्म मुमुक्षुभिः ।

यसिष्टोमयदियुक्तं तत्रेदमभिधीयते ॥ २१ ॥

20, 21 (first line). Therefore, it is said by the *Sruti* that the renunciation of actions including mental ones (catalogued in the *Nārāyaṇopaniṣat*)⁵ is superior to their performance. Again immortality is heard of in the *Bṛihadāranyakopaniṣat*⁶ which says "This⁷ alone." Hence they should be renounced by those who aspire after liberation.

¹ This verse is an answer to the objection that Ignorance, though negated, may prevail again.

² So, the Self cannot cause Ignorance.

³ No category in the domain of the non-Self can cause Ignorance as all such categories are caused by it.

⁴ So, actions, naturally depending on this idea, become impossible then.

⁵ N1. U. 78. *4. 6. 15. ⁷ I.e., knowledge alone, independent of actions, is the cause of immortality (liberation).

21 (last line). We give the following reply¹ to the objector who quoted the example of *Agnishtoma*.²

नैककारकसाध्यत्वात्फलान्यत्वाच्च कर्मणः ।

विद्या तद्विपरीतातो दृष्टान्तो विषमो भवेत् ॥ २२ ॥

22. Knowledge is quite opposite³ in nature to that of actions like *Agnishtoma* etc. for they are accomplished with the help of many⁴ materials and differ in the quality⁵ of the result of each individual performance. The example therefore, is not parallel.

कृष्यादिवत्फलार्थत्यादन्यकर्मोपबृंहणम् ।

अग्निष्टोमस्त्वपेक्षेत विद्यान्यात्किमपेक्षते ॥ २३ ॥

23. As it produces a result (variable in quality) the *Agnishtoma* sacrifice, like agriculture etc., requires subsidiary⁶ actions⁷ other than itself. But what else will Knowledge depend⁸ on?

प्रत्यघायस्तु तस्यैव यस्याहंकार इष्यते ।

अहंकारफलार्थित्वे विद्येते नात्मवेदिनः ॥ २४ ॥

24. It is only one having egoism⁹ that may incur sin (by the omission¹⁰ of duties). A man who has got Self-knowledge has neither egoism nor a desire for the results of actions.

तस्मादज्ञानहानाय संसारचिनिवृत्तये ।

ब्रह्मविद्याविधानाय प्रारब्धोपनिषत्स्थियम् ॥ २५ ॥

¹ Verses 22 and 23.

² See verse 10.

³ The performance of

such an action becomes efficacious only when prescribed articles, "mantras" (Vedic formulae) etc., are used. ⁴ Chh. U., 1. 1. 10. ⁵ See

foot note 3, sloka 22. ⁶ So that the quality of the result might be better. ⁷ because liberation, the result of knowledge, does not vary in

quality. ⁸ I. e., the idea that one is an agent and experiencer. ⁹ See verse 9.

25. The *Upanishats* 'are, therefore,' commenced in order to teach the Knowledge of *Brahman* so that ignorance might be removed and transmigratory existence might for ever come to an end *

मदेरूपनिर्णयस्य विधिं श्रोतुमिच्छन् ।

मर्त्यकृत्यमायाच्च गमादिः क्षान्तनाशया ॥ २६ ॥

26. The word '*Upanishat*' is derived from the root '*śad*' prefixed by two particles, '*Upa*' and '*ni*' and followed by the suffix '*Kṛip*'. So, that 'which loosens the bondage of birth, (old age), etc., (enables a man to approach *Brahman*) and destroys birth, (death), etc., is called *Upanishat* *

* *Upanishadic* texts are meant. * As independent of actions right knowledge produces liberation. * This verse states the main conclusion of the Chapter.

* This root has three meanings, (a) to slacken, (b) to move and (c) to destroy. * Near. * Certainly. * The Knowledge of *Brahman*. * In the primary sense, the books are so called in a secondary sense only.

प्रतिषेधप्रकरणम् ॥ २ ॥

CHAPTER II

NEGATION

प्रतिषेद्धमशक्यत्याद्येतिनेतीति शेषितम् ।

इदं नाहमिदं नाहमित्यद्वा प्रतिपद्यते ॥ १ ॥

1. Impossible¹ to be negated the Self is left over on the authority of the *Śruti*, 'Not this, not this.' So, the Self becomes clearly known on the reflection, 'I am not this. I am not this.'

अहंधीरिदमात्मोत्था वाच्यारम्भणगोचरा ।

निषिद्धात्मोद्भयत्यास्ता न पुनर्मानतां वजेत् ॥ २ ॥

2. The consciousness of egoism (i.e., the mistaken identity of the Self with the body etc.) has its origin in the intellect² and has for its object what³ is based on words⁴ only. As its very nature and origin are both negated (by the *Śruti*, 'Not this, not this'), egoism⁵ can never again⁶ be regarded as founded on any evidence.

¹ For the Self is the witness of the process of negation itself.

² i. e., I am not the body, the senses, the mind, the intellect and the vital force. But I am the witness of all of them.

³ The object portion in the consciousness "I". While using the word "I" people mix up Pure Consciousness and the intellect. The intellect is the object portion of the consciousness "I", Pure Consciousness is the non-object portion. ⁴ Name and form. ⁵ Chh. U., 6. 1. 4-6. ⁶ Though as old as time itself and experienced by beings birth after birth. ⁷ After the nature of the Self has been known.

पूर्वबुद्धिमवाधित्वा नोत्तरा जायते मतिः ।

दशिरेकः स्वयं सिद्धः फलत्वात्स न बाध्यते ॥ ३ ॥

3. A following¹ knowledge does not arise without negating² the previous³ one (e. g., the knowledge of the rope does not come without destroying that of the snake in a rope-snake). Pure Consciousness, the Self, only has an independent existence and is never negated as It is the result⁴ of evidences.

इदं वनमतिक्रम्य शोकमोहादिदूषितम् ।

घनाङ्गारको यद्वत्स्यात्मानं प्रतिपद्यते ॥ ४ ॥

4. One attains one's own innermost⁵ Self by crossing⁶ the forest of this body infested with ferocious beasts of grief, delusion, etc., like the man⁷ of the country of Gāndhāra who crossed the forest and reached his own country.

¹ The right knowledge of the substratum. ² So, the Knowledge of the Self does not arise without destroying the previous knowledge of egoism etc.³ The superimposed Knowledge. ⁴ See paras 103 and 108 (Part I)

⁵ It is the innermost because It is the substratum of the intellect, the mind, the vital force, the body, etc., each of which is supposed by the ignorant to be the Self. ⁶ By discriminating the body and the mind from the Self. ⁷ The story runs thus: This man, with his eyes covered and thrown in a deep forest far away from his own country, was very miserable and was crying loudly in order that the covering of his eyes might be removed, when a kind man did it and indicated the path to his country. The man then did reach his own country by remembering the instruction of the kind man. (Such is the case with the disciple and the teacher.) See Chh. U., 6. 14.

ईश्वरात्मप्रकरणम् ॥ ३ ॥

CHAPTER III

SELF-BRAHMAN

ईश्वरभेदनात्मा स्याद्वासायस्मीति धारयेत् ।

आत्मा चेदीश्वरोऽस्मीति विद्या साऽन्यनिवर्तिका ॥ १ ॥

1. The aspirant cannot know that he is *Brahman* if it is different from the Self. (It then contradicts the *Śruti*.) But if he has the conviction that he, the Self, is *Brahman* (there is no contradiction to the *Śruti*). This is (right) Knowledge which destroys Ignorance.¹

आत्मनोऽन्यस्य चेद्धर्मा अस्थूलत्वादयो मताः ।

अशेषत्वेऽस्य किं तैः स्यादात्मत्वे ह्यन्यधीकृतिः ॥ २ ॥

2. What would be the use (of the description by the *Śruti*) of the qualities, 'not' large' etc. if they were the qualities of one² other than the Self, it being not 'an object of search? But if Brahman (with these qualities) is the Self the ideas³ such as, largeness, smallness, etc. are negated⁴ from the latter.

¹ Which falsely shows that there are things other than the Self.

² Br. U., 3. 8. 8. ³ Personal God. ⁴ For it is other than the Self. See Br. U., 1. 4. 7. ⁵ Superimposed on the Self. ⁶ And thus liberation is achieved.

मिथ्याभ्यासनिषेधार्थं ततोऽस्थूलादि गृह्यताम् ।
 परत्र चेन्निषेधार्थं शून्यतावर्णनं हि तत् ॥ ३ ॥

3. Know, therefore, that the *Sṛuti*, 'not large' etc. is meant to negate the false superimposition (of largeness, smallness, etc. on the Self) as it would be a description of a void if it were meant to negate those qualities from one other than the Self.

शुभ्रुत्सोऽयं हि चाम्यत्र प्रत्यगात्मन इष्यते ।
 अप्राप्तो ह्यमनाः शुभ्र इति चानर्थकं वचः ॥ ४ ॥

4. Moreover, the saying, 'devoid of the vital force, devoid of the mind and pure' would be unmeaning if these qualities were meant to be negated from one other¹ than the individual Self, the aspirant.

¹ Mu. U., 2. 1. 2. ² For the vital force and the mind are possessed by none other than the individual Self. It possesses them owing to Ignorance which is removed by this negation

तत्त्वज्ञानस्वभावप्रकरणम् ॥ ४ ॥

CHAPTER IV

THE NATURE OF RIGHT KNOWLEDGE

अहंमत्प्रययीजं यदहंमत्प्रययत्स्वितम् ।

नाहंमत्प्रययदु-पष्टं कथं कर्म प्ररोहति ॥ १ ॥

1. How can those actions of which the root is egoism¹ and which are accumulated in the mind produce results when they are burnt² by the fire of non-egoism, (the right Knowledge that one is neither the doer of actions nor the experiencer of their results)?

एवमेवप्ररोहः स्यान्नान्यकर्मा त इष्यते ।

तस्मिन्नेव कथं तत्स्यात्पृच्छामो यस्तदुच्यताम् ॥ २ ॥

2. (The objector). Actions burnt by the fire of Knowledge may produce results like the seen ones (of the actions of a man of Knowledge). (Reply). No. They are due to another cause.³ (The objector). I ask you how there can be actions⁴ when egoism⁵ is destroyed. Please answer.

¹ Identification of oneself with the gross and subtle bodies.

² Hence, actions accumulated in previous births are not obstacles to liberation when the Knowledge of Brahman arises.

³ I.e., those actions of past lives which have given birth to the present body and have begun to produce results.

⁴ Even those actions that have begun to produce results.

⁵ For egoism is the root of all actions. (See the previous verse.)

देहाद्यारम्भसाधर्म्यज्ञानं सद्भिषयं त्वयि ।

अभिभूय फलं कुर्यात्कर्मन्ति ज्ञानमुद्धवेत् ॥ ३ ॥

3. (Reply). Such actions¹ produce their results [by overpowering the Knowledge of *Brahman* in you, because they have the power of producing the body etc. Knowledge, however, becomes manifest when² the results of these actions come to an end.

आरब्धस्य फले होते भोगो ज्ञानं च कर्मणः ।

अविरोधस्तयोर्मुक्तो वैधर्म्यं चेतरस्य तु ॥ ४ ॥

4. As Knowledge and the experiencing (of pain and pleasure) are both results of actions that have given rise in the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions³ are different⁴ in nature.

वैदात्म्यज्ञानवज्ज्ञानं देहात्मज्ञानवाधकम् ।

आत्मन्येष भवेद्यस्य स नेच्छन्प्रति मुच्यते ।

ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

5. The Knowledge of one's identity with the pure Self that negates the (wrong) notion of the identity of the body and the Self sets a man free even against his will

¹ See Footnote 3, Verse 2.

² They come to an end only when they are exhausted by being experienced and one gets absolutely disembodied freedom.

³ (1) Actions accumulated in previous states of existence and (2) those that are done in this life after the realization of Knowledge.

⁴ For Knowledge destroys accumulated actions and makes impotent those that are done in the present life after the attainment of Knowledge.

तत्त्वज्ञानस्वभावप्रकरणम् ॥ ४ ॥

CHAPTER IV

THE NATURE OF RIGHT KNOWLEDGE

अहंमत्प्रत्ययबीजं यदहंमत्प्रत्ययवत्स्थितम् ।

नाहंमत्प्रत्ययबहु-पदे कथं कर्म प्ररोदति ॥ १ ॥

1. How can those actions of which the root is egoism¹ and which are accumulated in the mind produce results when they are burnt² by the fire of non-egoism, (the right Knowledge that one is neither the doer of actions nor the experiencer of their results)?

दृश्यद्येप्ररोहः स्यान्नान्यकर्मा स इष्यते ।

तन्निरोधे कथं तत्स्यात्पृच्छामो यस्मिन्पृथक्ताम् ॥ २ ॥

2. (The objector). Actions burnt by the fire of Knowledge may produce results like the seen ones (of the actions of a man of Knowledge). (Reply). No. They are due to another cause.³ (The objector). I ask you how there can be actions⁴ when egoism⁵ is destroyed. Please answer.

¹ Identification of oneself with the gross and subtle bodies.

² Hence, actions accumulated in previous births are not obstacles to liberation when the Knowledge of Brahman arises.

³ I.e., those actions of past lives which have given birth to the present body and have begun to produce results.

⁴ Even those actions that have begun to produce results.

⁵ For egoism is the root of all actions. (See the previous verse.)

देहाधारम्मसामर्थ्याज्ज्ञानं सद्विषयं त्वयि ।

अभिभूय कलं कुर्यात्कर्मन्ते ज्ञानमुद्धवेत् ॥ ३ ॥

3. (Reply). Such actions¹ produce their results² by overpowering the Knowledge of *Brahman* in you, because they have the power of producing the body etc. Knowledge, however, becomes manifest³ when⁴ the results of these actions come to an end.

आरम्भस्य कले ह्येते भोगो ज्ञानं च कर्मणः ।

अविरोधस्तथोयुक्तो वैधर्म्ये चेतस्य तु ॥ ४ ॥

4. As Knowledge and the experiencing (of pain and pleasure) are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions⁵ are different⁶ in nature.

देहात्मज्ञानवज्ज्ञानं देहात्मज्ञानवाधकम् ।

आरम्भ्येषु भवेद्यस्य स नेच्छत्यपि मुच्यते ।

ततः सर्वमिदं सिद्धं प्रयोगोऽस्माभिरीरितः ॥ ५ ॥

5. The Knowledge of one's identity with the pure Self that negates the (wrong) notion of the identity of the body and the Self sets a man free even against his will

¹ See Footnote 3, Verse 2.

² They come to an end only when they are exhausted by being experienced and one gets absolutely disembodied freedom.

³ (1) Actions accumulated in previous states of existence and (2) those that are done in this life after the realization of Knowledge.

⁴ For Knowledge destroys accumulated actions and makes impotent those that are done in the present life after the attainment of Knowledge.

when it becomes as firm as the belief of the man that]
is a human¹ being.

All² this, therefore, is established. And reasons have
been already given by us.

¹ Identifying himself with the body.

² The compatibility of Knowledge with the actions that have begun
to produce results and its incompatibility with other kinds of actions.

बुद्धयपराधप्रकरणम् ॥ ५ ॥

CHAPTER V

ERROR IN UNDERSTANDING

मूत्राशङ्को यथोदङ्को नाग्रहीदमृतं यथा ।

कर्मनाशमवाञ्छन्तोऽरामज्ञानाग्रहस्तथा ॥ १ ॥

1. People do not receive Self-knowledge on account of the fear that their duties (according to their castes and orders of life) would be destroyed like Udanka¹ who did not accept (genuine) nectar which, he thought, was urine.

[That people do not like to receive Self-knowledge is due to their ignorance of the real nature of the Self and a wrong and false conception about it.]

बुद्धिस्थब्धलतीवार्त्मा भ्रायतीव च दृश्यते ।

नीमतस्य यथा घृक्षास्तद्वत्संसारविध्रमः ॥ २ ॥

¹ This man practised much austerity in order to please Vishnu so that he might get nectar from him. Vishnu was pleased and sent Indra with a pot full of nectar to give it to Udanka. Indra wanted to deceive him and in the guise of a Chandala he hung the pot containing nectar from his waist. The pot was hanging in such a way that urine would fall into it if Indra were to make water. When he appeared before Udanka in that fashion and offered him the nectar the latter thought the pot contained urine and refused to accept the nectar.

2. The Self seems to be moving when the intellect moves and It seems to be at rest when it is at rest on account of Its identification¹ with the intellect like trees appearing to move in the eyes of those who are in a moving boat. Similar is the misconception² about transmigratory existence.

नीत्यस्य प्रातिलोभ्येन नगानां गमनं यथा ।

आत्मनः संसृतिस्तद्वद्व्यायतीवेति हि धृतिः ॥ ३ ॥

3. Just as trees are thought to be moving in a direction opposite to that of a moving boat by a man in it, so, transmigratory existence is (wrongly) thought to belong to the Self (by a man who has identified himself with the intellect). For there is the passage in the *Srutī*, 'as' if at rest.'

चेतन्यप्रतिबिम्बेन व्याप्तो बोधो हि जायते ।

बुद्धेः शब्दादिभिर्भासस्तेन मोक्षराने जगन् ॥ ४ ॥

4. The modifications of the intellect are pervaded by the reflection of Consciousness when they come to exist. So the Self appears to be identified with sound³ etc. This is the reason why people are deluded.⁴

चेतन्यभास्यनादमस्मादर्थं च तदस्य यन् ।

इदमंशग्रहाणेन परः सोऽनुमयो भवेन् ॥ ५ ॥

¹ Due to ignorance ² For people make the mistake of believing that transmigratory existence belongs to the Self instead of to the intellect.

³ Br. U. 4. 3. 7. ⁴ The objects of the modifications of the intellect i.e., etc. ⁵ For unable to distinguish between the Self and its reflection attribute the properties of the intellect to the Self

5. As it is the object of Pure Consciousness and exists¹ for It (the ego² is not the Self). Pure Consciousness is the universal Self³ when the object portion⁴ is rejected.⁵

¹ For the agency and experience of the Self is due to the superimposition of the ego on It.

² See footnote 3, verse 2, Chapter 2

³ What appears to be the individual Self owing to the proximity of the ego before the attainment of right knowledge is known to be no other than the universal Self when the discrimination of the Self from the ego has been accomplished

⁴ The object portion of the consciousness 'I', i.e., the ego.

⁵ i.e., when the identification of the Self with the ego is known to be due to a wrong conception.

विशेषापोहप्रकरणम् ॥ ६ ॥

CHAPTER VI

NEGATION OF ATTRIBUTES

छिन्ना व्यक्तेन हस्तेन स्वयं नात्मा विशिष्यते ।
तथा शिष्टेन सर्वेण येन येन विशेष्यते ॥ १ ॥

1. The Self Itself is not qualified by an arm which has been cut off and thrown away. Similarly, It is not qualified by any of the remaining things¹ by which It is (thought to be) qualified.²

तस्मादपक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।
अनात्मत्वेन तस्मान्नो मुक्तः सर्वविशेषणैः ॥ २ ॥

2. Therefore all the qualifications are similar to the arm (cut off and) thrown away as they are all non-Self³. So the Self is free from all qualifications.

विशेषणमिदं सर्वं साध्वलंकरणं यथा ।
अविद्याध्यासतः सर्वं ज्ञात आत्मन्यसद्भवेत् ॥ ३ ॥

¹ The gross and subtle bodies and their attributes.


² See verses 91-94, Ch. 18.

³ For they are all superimposed on the Self.

3. It is reasonable that, like ornaments,¹ all these² are qualifications (of the Self) owing to superimposition through Ignorance. When the Self is known they prove to be unreal.

ज्ञातिषात्मा सदा ग्राह्यो ज्ञेयमुत्पृज्य केवलः ।

अहमित्यपि यद्ग्राह्यं व्यपेताङ्गसमं हि तत् ॥ ४ ॥

4. After rejecting the object portion³ one should accept the Self  the knower⁴ free from all qualifications. The ego,⁵ the object portion, is also like the part of the body cut off.⁶

यायान्स्यादिदमंशो यः स स्वतोऽन्यो विशेषणम् ।

विशेषप्रक्षयो यत्र सिद्धो ब्रह्मिन्नगुर्यथा ॥ ५ ॥

5. The Self of which the whole of the object portion⁷ is the qualification is different from it. Bereft of all qualifications It has an independent existence like that of a man⁸ possessing a variegated cow.

इदमंशोऽहमित्यत्र त्याज्यो नास्मेति पण्डितैः ।

अहं ब्रह्मेति शिष्टांशो भूतपूर्वगतेर्भवेत् ॥ ६ ॥

6. As it is not the Self the object portion in the consciousness 'I' should be renounced⁹ by the wise.

¹ Falsely appearing to be the qualifications of the wearer

² See footnote 1, verse 1 above.

³ See foot note 7, verse 5

⁴ Pure Consciousness, the witness

⁵ Though to the ignorant it appears to be Self.

⁶ See verse 1 of this Chapter.

⁷ In the consciousness 'I'

⁸ The man has an existence independent of the cow, so has the Self an existence independent of the ego

etc., its qualifications, || having no connection with them.

⁹ See footnote 3, verse 2, Chapter 2

बुद्ध्याख्यप्रकरणम् ॥ ७ ॥

CHAPTER VII

KNOWLEDGE THROUGH THE INTELLECT

बुद्ध्याख्यं सदा सर्वं दृश्यते यत्र तत्र वा ।

मया तस्मात्परं ब्रह्म सर्वव्याप्तिं सर्वतः ॥ १ ॥

1. I am the supreme *Brahman* all-knowing and all-pervading, as pervaded¹ by the intellect, all things² in all conditions are always illumined by me.³

यथात्मबुद्धिधारणां साक्षी तद्वत्परेष्वपि ।

नैवापोढुं न यादानुं शक्यस्तस्मात्परो ह्यहम् ॥ २ ॥

2. Just as I am the witness of all the objects of my intellect, so, I am that⁴ of the objects of *other intellects*. I am not

¹ For the word *अप्यु* in the Text see verse 136, Chap. 18

² In waking or dream; either in this world or in the next; known either through the senses or inference or from the scriptures etc.

³ Just as a lamp is different from the objects it illumines, so, I am different from all objects illumined by me, Pure Consciousness.

⁴ Being witnessed, difference cannot pertain to the witness. So there cannot be more than one witness.

capable of being rejected¹ or accepted.² Therefore I am the
supreme *Brahman*.

विकारित्वमशुद्धत्वं भौतिकत्वं न चात्मनः ।

अशेषबुद्धिसाक्षित्वाद् बुद्धिवच्चात्पवेदना ॥ ३ ॥

3. As It is the witness of all intellects (and their motions) the Self is not of limited knowledge like the intellect and has no change, impurity or material nature in It.

मणौ प्रकाश्यते यद्ब्रह्माद्याकारतातपे ।

मयि संदृश्यते सर्वमातपेनेय तन्मया ॥ ४ ॥

4. Just as in the presence of sunlight colours such as red etc., (of flowers and other things) are manifested like a jewel,³ so, all objects are seen (in the intellect⁴) in My Presence.⁵ All things are, therefore, illumined by Me as by sun-light.

बुद्धौ दृश्यं भवेद् बुद्धौ सत्यां नास्ति विपर्यये ।

द्रष्टा यस्मात्सदा द्रष्टा तस्माद् द्वैतं न विद्यते ॥ ५ ॥

5. Objects of knowledge exist in the intellect as long as it is there (in waking and dream); but they do not exist in the opposite case (i.e., when the intellect is merged due to

¹ None can say that the Self is not the witness or not at place as It is All-knowing and All-prevading.

² No one can make the Self an object of one's knowledge or bring it into existence by any action as It always exists.

³ Crystal etc.

⁴ The intellect is not the illuminator.

⁵ Changeless like sunlight.

⁶ For there is no evidence that non-conscious things exist without being unknown.

deep sleep). The Knower is always¹ the knower. Duality has, therefore, no existence.

अविवेकात्पराभावं यथा बुद्धिरवैतत्या ।

विवेकान्तु परादन्यः स्वयं चापि न विद्यते ॥ ६ ॥

6. The intellect² knew the non-existence of the supreme *Brahman* before the discrimination (between the Self and the non-Self). But after the discrimination there is no individual Self different from *Brahman* nor is there the intellect itself.

¹ For the Self never ceases to exist like the intellect, its modifications or the objects of knowledge. Therefore they must be unreal. But the Self which always exists must be real and pure.

² Here the intellect is spoken of as having delusion. For it is on account of the mutual superimposition of the Self and the intellect that all delusion arises. Otherwise the intellect itself could not be spoken of as deluded or otherwise as it is non-conscious.

मतिविलापनप्रकरणम् ॥ ८ ॥

CHAPTER VIII.

MERGING OF THE MIND

चित्तिस्वरूपे स्यत एष मे मते रसाद्योगस्तथ मोहकारितः ।
अतो न किञ्चित्तथ चेष्टितेन मे फलं भवेत्सर्वविशेषहानतः ॥ १ ॥

1. The connection of enjoyment etc., with me, oh My mind, who am by nature Consciousness itself is due to the delusion created by you. As I am free from all attributes there is no utility accruing to Me from your efforts.

विमुच्य मायामयकार्यतामिह प्रशान्तिमायाह्यसदीहितात्सदा ।
अहं परमह सदा विमुक्त्यस्तथाजमेकं द्वयवर्जितं यतः ॥ २ ॥

2. Give up false attempts and come to rest in Me from constant vain efforts as I am always the supreme Brahman as if ' free from bondage, unborn and devoid of duality.

सदा च भूतेषु समोऽस्मि केवलो यथा च खं सर्वगमक्षरं शिवम् ।
निरन्तरं निष्कलमक्रियं परं ततो न मेऽस्तीह फलं तवेहितैः ॥ ३ ॥

¹ This and Chap. 19 may be studied together for comparison.

² For Brahman is never bound. So I cannot be called at any time liberated.

3. The supreme *Brahman*, the same ¹ in all beings and free from all attributes I am all-pervading like the ether, imperishable, auspicious, homogeneous, partless and actionless. I, therefore, have no benefit to be derived from your efforts.

अहं ममैको न तदभ्यदिप्यते तथा न कस्याप्यहमस्म्यसंगतः ।
असङ्गरूपोऽहमतो न मे स्वया कृतेन कार्यं तव चाद्वयत्वतः ॥४॥

4 No one different from Me can belong to Me who am one only. Nor can I who am unattached belong to anybody. I have, therefore, no benefit to be derived from anything done by you. As you ² are not other than Myself you can have no effort nor its results.

फले च हेतौ च जनो विपत्तयानिति प्रचिन्त्याहमतो विमोक्षणे ।
जनस्य संयादमिमं प्रकल्पयान्स्वरूपतत्त्वार्थविबोधकारणम् ॥५॥

5. Considering that people are attached to the ideas of cause and effect, ³ I have composed this dialogue (between the mind and the Self) leading to the understanding of the real nature of the Self in order that they might get freed from this (bondage).

संयादमेतं यदि चिन्तयेन्नरो विमुच्यतेऽज्ञानमहाभयागमात् ।
विमुक्तकामश्च तथा जनः सदा चरत्यशोकः सम आत्मदिशुखी ॥

6. A man gets liberated from Ignorance, the cause of great fear, ⁴ and roams (over the world) free from desires, free from grief, a Knower of the Self, the same ⁵ in all beings and happy if he ponders over this dialogue.

¹ Because the Self of all
no separate existence from *Brahman*

² You are non-conscious and have
³ G. K., 4 14-28.

⁴ i.e., of this transitory existence

⁵ Because the Self of all

सूक्ष्मताव्यापिताप्रकरणम् ॥ ९ ॥

CHAPTER IX

SUBTLENESS AND PERVASIVENESS

सूक्ष्मताव्यापिते सेये गन्धादेरुत्तरोत्तरम् ।

प्रत्यगात्मायसानेषु पूर्वपूर्वप्रहाणतः ॥ १ ॥

1. A succeeding one in the series of earth¹ etc. ending with the innermost Self is found to be subtler and more pervasive when a preceding one is negated.²

[When we negate a preceding one we get a subtler and more pervasive one till at last the innermost Self is reached which is of the nature of Existence and Consciousness and is the material³ Cause of everything, and therefore, absolutely all-pervading and the subtlest.]

शरीरा पृथिवी तावद्यावद्वाह्यं प्रमाणतः ।

अम्ब्यादीनि च तत्त्वानि तावज्ज्ञेयानि कृत्स्नशः ॥ २ ॥

2. External earth is the same as that pertaining to bodies. Water⁴ etc., the other categories also are, without exception, known to be the same⁵ according to evidences.⁶

¹ Earth, water, fire, air and the ether.

² Known to have no separate existence from a succeeding one, its cause.

³ See Br. Sā., 1, 4, 23.

⁴ External.

⁵ As those pertaining to the bodies.

⁶ Measure—Rām Tirtha.

[When all the elements either external or pertaining to bodies are ascertained to be pervaded by the Self no distinction is known to exist between the external elements and those pertaining to bodies as the Self only then exists. See Br. Sū., 2. 1. 14.]

घायादीनां यथोपसंः पूर्वं यं सर्वम् तथा ।

ब्रह्मेकः सदा सर्वधिम्मायः सर्वगोऽहम् ॥ ३ ॥

3. Always Pure Consciousness. I am one without a second, all and all-pervading like the ether before the creation of air and other elements.

महाघाः स्वायरास्ता ये प्राणिनो मम यूः स्मृताः ।

कामक्रोधादयो दोषा जायेरन्मे कुतोऽन्यतः ॥ ४ ॥

4. It has been ascertained that all the beings from *Brahmā* down to the immovable creation are My *body*. From what other source will blemishes like lust, *anger, etc.* come into Me ?

भूतदोषैः सदाऽस्पृष्टं सर्वभूतस्थमीश्वरम् ।

. नीलं व्योम यथा बालो दुष्टं मां वीक्षते जनः ॥ ५ ॥

5. People look upon Me, the Lord residing in all beings and always untouched by their defects, as tainted with their defects) like a boy who looks upon the sky as blue.

मच्चैतन्याद्यभास्यत्वात्सर्वप्राणिधियां सदा ।

पूर्वमेव प्राणिनः सर्वे सर्वज्ञस्य विपाप्मनः ॥ ६ ॥

6. As the intellects of all beings are illumined by My Consciousness all beings are bodies belonging to Me who am all-knowing and free from all sins and virtues.

अनिमज्ज्ञानविज्ञेयं स्वप्नज्ञानवद्विष्यते ।

नित्यं निर्विषयं ज्ञानं तस्माद् द्वैतं न विद्यते ॥ ७ ॥

7. Objects that come into being and are capable of being made the objects of Knowledge are as unreal as those known in dream. As duality has no (real) existence Knowledge is eternal and objectless.

ज्ञातुर्गतिर्हि नित्योक्ता सुषुप्ते स्वयंशून्यतः ।

ज्ञानमज्ञानिस्त्वविद्यातस्तद्ग्राह्यं चासद्विषयताम् ॥ ८ ॥

8. As there is nothing other than the Self in dreamless sleep it is said by the *Śruti* * that the Consciousness of the Knower * is eternal. (As Knowledge is really objectless) the knowledge of objects in the waking state must be due to Ignorance. Accept then that its objects are also unreal. †

रूपवत्स्याद्यमस्यान्न दृष्ट्यादेः कर्मता यथा ।

एवं विज्ञानकर्मस्य मूढो नाम्नीनि गम्यते ॥ ९ ॥

* I.e., by Me Who am Pure Consciousness.

* Br U. 4. 3. 23-30. † Consciousness is the real nature of the knower like heat which is the nature of the sun.

* For the changeless Self cannot be the seat of knowledge nor can the non-conscious intellect. Therefore Knowledge in the waking state with its objects cannot but be falsely superimposed on the Self which alone is real.

9. It is clearly understood that *Brahman* cannot be the object¹ of knowledge just as It cannot be the object¹ of seeing etc. as It has no colour, form and the like.

¹ It is said in the *Chhândogyaopaniṣad* (7. 24. 1): 'Where one sees nothing else, knows nothing else It is Brahman', from which it might be inferred that one does not see or know anything else, it is true, but one sees and knows the Self. The above verse is to remove this doubt. The *Chh.* text (7. 24. 1) prohibits in Brahman the duality appearing to be real during Ignorance.

² It is said in the *Bṛhadâraṇyakopaniṣad* (2. 4. 5): 'The Self should be seen, heard, reflected upon and meditated on.' So there may be a doubt that the Self is the object of seeing etc. The present verse is to remove this doubt. The *Bṛ.* text (2. 4. 5) is really intended to make people turn away from the non-Self. It is not to teach them that the Self is the object of seeing etc.

दशित्वरूपपरमार्थदर्शनप्रकरणम् ॥ १० ॥

CHAPTER X

RIGHT CONCEPTION OF THE NATURE OF CONSCIOUSNESS

दशित्वरूपं गगनोपमं परं सहस्रदिभातं त्वजमेकमक्षरम् ।
अलेपकं सूर्यगतं यदद्वयं तदेव चाहं सततं विमुक्तः ॥ १ ॥

1. I am the supreme *Brahman* which is pure consciousness, always clearly manifest, unborn, one only, imperishable, unattached and all-pervading like the ether and non-dual I am, therefore, ever-free. Aum.¹

दशितु शुद्धोऽहमधिक्रियात्मको

न मेऽस्ति कश्चिद्विषयः स्वभावतः ।

पुरस्तिरद्व्योर्ध्वमधश्च सर्वतः

संपूर्णभूमा त्वज आत्मनि स्थितः ॥ २ ॥

2. Pure and changeless consciousness I am by nature devoid of objects (to illumine). Unborn and established in the Self I am all-pervading *Brahman* in the front, oblique, upward, downward and all other directions

¹ The Sanskrit word 'Aum' used in the text indicates that one realises *Brahman* by meditating on it. See *Kathopanishad* 1, 2. 16-17.

अज्ञोऽमरश्चैव तथाऽजरोऽमृतः स्वयंप्रभः सर्वगतोऽहमद्वयः ।

न कारणं कार्यमतोय निर्मलः सदैकतमश्च ततो विमुक्तः ॐ ॥ ३ ॥

3. I am unborn, deathless, devoid of old age, immortal, self-effulgent, all-pervading and non-dual. Perfectly pure, having neither cause nor effect and contented with the one Bliss 'I am free. Yes.'

सुषुप्तजाग्रत्स्वपतश्च दर्शनं न मेऽस्ति किञ्चित्स्यमिवेह मोहनम् ।

स्यतश्च तेषां परतोऽप्यसरयतस्तुरीय एवास्मि सदादृग्गण्यः ॥ ४ ॥

4. No perception whatever in waking, dream or deep sleep belongs to Me but it is due to delusion. For these states have no independent existence nor an existence depending 'on the Self. I am, therefore, the Fourth 'which is the Seer of all the three states and without a second.

शरीरबुद्धीन्द्रियदुःखसंततिर्न मे न चाहं मम निर्विकारतः ।

असरयहेतोश्च तथैव संततेरसस्वमस्याः स्वपतो हि दृश्यवत् ॥ ५ ॥

5. As I am changeless the series producing pain viz., the body, the intellect and the senses are not Myself nor Mine. Moreover they are unreal 'like dream-objects, there being a reason for inference that they are so.

'I, e., the Bliss of the Self. 'The word in the Text indicates assent. The disciple accepts Brahman as the

'For they cannot have an - ' contrary to them in nature '

'Fourth, be-

but on the Self which is us while they are not so states of waking, dream

real as they are objects
'to be unreal

इदं तु सत्यं मम नास्ति विक्रिया विकारहेतुर्न हि मेऽद्वयत्वम्
न पुण्यपापे न च मोक्षबन्धने न चास्ति वर्णाश्रमताऽशरीरतः ।

6. But it is true that I have no change nor any cause of a change as I am without a second. As I do not possess a body I have neither sin nor virtue, neither bondage nor liberation, neither a caste nor an order of life.

अनादितो निगुणतो न कर्म मे फलं च तस्मात्परमोऽहमद्वयः ।
यथा नभः सर्वगतं न लिप्यते तथा हाहं देहगतोऽपि सूक्ष्मतः ।

7. Beginningless¹ and devoid of attributes I have neither actions nor their results. Therefore I am the supreme One without a second. Though in a body I do not get attached on account of My subtleness² like the ether which, though all-pervading, does not get tainted.

सदा च भूतेषु नमोऽहमीश्वरः क्षराक्षराभ्यां परमो ह्यशोक्तमः ।
परामतन्वद्य तथाद्वयोऽपि सन्धिपर्ययेणामिमतरूपविद्यया ॥ ८ ॥

8. Though I am the Lord³ always the same in all beings; beyond the perishable and the imperishable,⁴ and therefore the Supreme, the Self of all, and without a second I am considered to be of a contrary nature on account of ignorance.

अविद्यया भायनया च कर्मभिः

विविक्तः मान्माऽप्यवधिः सुनिर्मलः ।

¹ Bh. Gītā, II 31. ² Le., having no form. See Bh. Gītā, 13, 12.

³ Le., the cause. And therefore untouched by the defects of beings in whom I reside.

⁴ The unmanifested Power of Brahman which transforms itself into the manifested universe. See Bh. Gītā, 13 14-18.

दृग्गादिशक्तिप्रचितोऽहमद्वयः

स्थितः स्वरूपे गगनं यथाऽचलम् ॥ ९ ॥

9. Not distanced ¹ by anything from Itself and untouched by Ignorance, by false conceptions (of possessing a body etc.) and by actions the Self is very pure. Without a second and established in My real nature like the immovable ether I am (thought ² to be) connected with the powers of seeing and other perceptions.

अहं परं ब्रह्म विनिश्चयात्मदृक् न जायते भूय इति धृतेर्यचः ।

न चैव बीजे त्यसति प्रजायते फलं न जन्मास्ति ततो ह्यमोदता ॥१०॥

10. There is the saying of the *Sruti* ³ that one who has the sure conviction about oneself that one is *Brahman* is never born again. There being no ⁴ delusion, there is no birth. For, when the cause is not there there cannot be any effect.

ममैदमिदं च तथेदमीदं तथाहमेयं न परो न पान्यथा ।

यिमूर्तयं न जनस्य कल्पना मदा ममे ब्रह्मणि चाहमे दिव्ये ॥११॥

11. False conceptions of people such as, 'mine' 'this,' 'thus,' 'this is so,' 'I am so,' 'another is not so,' etc., are all due to delusion. They are never in *Brahman* which is auspicious, the same in all and without a second.

यदद्वयं ज्ञानमनीयं निर्मलं महारमनां तत्र न शोकमोदता ।

तयोऽभावे न हि कर्म जन्म या भवेदयं वेदविदां विनिश्चयः ॥१२॥

¹ See footnote 1, para 99, Part 1

² Through Ignorance

³ Kath. U., I 3 8

⁴ For one has known the Self.

12. All grief and delusion are removed from those gr souls when there arises the very pure¹ knowledge of the non-dual Self. It is the conclusion of those who know the meaning of the *Vedas* that there cannot be any action or birth in the absence of grief² and delusion.³

सुषुप्तयज्जाग्रति यो न पश्यति द्वयं नु पश्यन्नपि चाद्वयत्वतः ।
तथा च कुर्यन्नपि निष्क्रियश्च यः स आत्मविद्यान्य इतीह निश्चयः

13. It is the conclusion here (in the *Vedāntas*) that one who, though perceiving⁴ the world of duality in the waking state, does not,⁵ as a man in deep sleep does not,⁶ perceive it owing to duality being negated and who is (really) actionless even when (apparently) acting, is a man of Self-knowledge; but no one else is so.

इतीदमुक्तं परमार्थदर्शनं मया हि वेदान्तविनिश्चितं परम् ।
विमुच्यतेऽस्मिन् यदि निश्चितो भवेन्न लिप्यते स्योम इवेह कर्मभिः ॥

14. This right knowledge described by me is the highest because it is ascertained in the *Vedāntas*. One becomes liberated and unattached (to actions) like the ether if one is perfectly convinced of this Truth.

¹ I.e., free from all doubts.

² Ignorance implied by them

³ Apparently

⁴ I.e., does not perceive it to be real

⁵ Duality gets merged in ignorance in the case of deep sleep but in the case of Self-knowledge it gets negated in all the states.

ईशितृत्वप्रकरणम् ॥ ११ ॥

CHAPTER XI

NATURE OF THE WITNESS

ईशितृत्वं स्वतःसिद्धं जन्तूनां च ततोऽन्यथा ।

महानादित्यतोऽन्यत्वं सदसीति निबर्ह्यते ॥ १ ॥

1. All beings are by nature Pure Consciousness Itself. It is due to Ignorance that they appear to be different from It. Their (apparent) difference from It is removed by the teaching 'Thou art Existence'.¹

एतावद्धृद्यमृतत्वं न किञ्चिदस्यत्सहायकम् ।

ज्ञानस्येति ह्यप्युत्तमं सल्लिङ्गं कर्म बाधते ॥ २ ॥

2. The scriptures negate *Vedic* actions with their accessories² by saying 'Knowledge alone is the cause of immortality,' and that there is nothing else to co-operate with it (in producing liberation).³

सर्वेषां मनसो वृत्तमविशेषेण पश्यतः ।

तस्य मे निर्विकारस्य विशेषः स्यात्कर्ण्यचन ॥ ३ ॥

¹ *Brahman*.
thread, etc.

² The sacred tuft of hair on the head, the sacred

³ Br. U., 4. 5. 15.

मनोवृत्तं मनश्चैव स्वप्नवज्राप्रतीक्षितुः ।

संप्रसादे ह्यासत्वाच्चिन्मात्रः सर्वगोऽव्ययः ॥ ४ ॥

3. 4. How can there be any special¹ property in Me who am changeless by nature and witness the modification of the minds of all without any exception? (How can again there be any change in Me) who witness the mind and its functions in the waking state as in dream? But when there is the absence² of both the mind and its functions in deep sleep I am Pure Consciousness, all-pervading and changeless.

स्वप्नः सत्यो यथाऽऽयोधादेहात्मत्वं तथैव च ।

प्रत्यक्षादेः प्रमाणत्वं जाग्रत्स्यादात्मवेदनात् ॥ ५ ॥

5. Just as dreams appear to be true as long as one does not wake up, so, the identification of oneself with the body etc. and the authenticity of sense-perception and the like in the waking state continue as long as there is no Self-knowledge.

व्योमवत्सर्वभूतस्थो भूतदोषैर्धियर्जितः ।

साक्षी चेताऽगुणः शुद्धो ब्रह्मेवास्मीति केवलः ॥ ६ ॥

6. I am *Brahman* of the nature of pure Consciousness, without qualities, free from Ignorance, and free from the three states of waking, dream and deep sleep. Living in all beings like the ether I am the witness free from all their defects.

¹ e.g., agency, egoism, etc.

² Therefore witnessing the mind and its functions is not \equiv the nature of the Self.

नामरूपक्रियाभ्योऽन्यो नित्यमुक्तस्वरूपवान् ।

अहमात्मा परं ब्रह्म चिन्मात्रोऽहं सदाद्वयः ॥ ७ ॥

7. Ever free and different from names, forms and actions I am the supreme *Brahman*, the Self, consisting of Pure Consciousness and always without a second.

अहं ब्रह्मास्मि कर्ता च भोक्ता चास्मीति ये विदुः ।

ते नष्टा हानकर्मभ्यां नास्तिकाः स्युर्न संशयः ॥ ८ ॥

8. Those who think themselves to be one with *Brahman* and at the same time to be doers and experiencers should be regarded as fallen from both Knowledge and duties. They are, no doubt, unbelievers (in the *Vedas*.)

धर्माधर्मफलैर्योग इष्टोऽदृष्टो यथात्मनः ।

शास्त्राद्ब्रह्मार्थमप्यस्य मोक्षो ज्ञानाप्तयेष्यताम् ॥ ९ ॥

9. It must be accepted on the strength of the scriptures that the Self is *Brahman*, and that liberation accrues from Right Knowledge only, like the connection with the Self¹ of the results of sin and virtue, which, though unseen is admitted (on the same authority).

यं माहारजनाद्यास्ता चासनाः स्वप्नदर्शिमिः ।

अनुभूयन्त एवेह ततोऽन्यः केवलो दृशिः ॥ १० ॥

10. What are called (in the *Śruti*²) clothes coloured with turmeric etc. are nothing but mental impressions perceived by

¹ The individual Self.

² Br U , 2. 3. 6.

people in dream. (The Self, their ¹ illuminator, must, therefore, be different from them and from the subtle body which they lie.) So the Self, Pure Consciousness, (the perceiver of doership etc.,) must be different from them ² (in the waking state also).

कोशाद्वि निनिष्कृतः कार्यकारणवर्जितः ।

यथासिद्ध्यते स्वप्ने तद्वद्वोद्धा स्वयंभूतः ॥ ११ ॥

11. Just as a sword taken out of its sheath is seen as it is, so, the Knower, the Self, is seen ³ in dream in its real and self-effulgent nature free from cause and effect. ⁴

आपेयात्मतियुद्धस्य तस्य स्याभायिकं पदम् ।

उक्तं नेत्यादिवाक्येन कल्पितस्यापनेतृणा ॥ १२ ॥

12. The real nature ⁵ of the individual (Self) who was pushed and awakened ⁶ has been described by the saying, "Not this, ⁷ not this" which negates all superimposition.

महाराजादयो लोका मयि यद्वत्प्रकल्पिताः ।

स्वप्ने तद्वद्वयं विद्याद्रूपं वासनया सह ॥ १३ ॥

13. Just as objects of enjoyment like a great Kingship ⁸ etc., are superimposed on Me in dream (and are unreal ⁹), so:

¹ The knower, knowing and the Known in dream.

² i. e., from the subtle body and the impressions in it.

³ Not as an object. ⁴ i. e., the mind which assumes the forms of causes and effects in dream.

⁵ Br. U., 2. 3. 7.

⁶ Brahman Itself,

⁷ Br. U., 2. 1. 18.

⁸ Br. U., 2. 1. 15.

⁹ Br. U. 4. 3. 10.

the two forms', (the visible and the invisible) with the mental impressions, ' are also superimposed on Me (and are similarly virtual ').

इदमिह्यात्मना कार्या वाञ्छनारूपिणा क्रियाः ।

नेतिनेत्यात्मरूपस्यास्य मे कार्या क्रिया वक्षिन् ॥ १५ ॥

14. All actions are performed by the Self¹ which has identified itself with the gross and the subtle bodies and which has the nature of accumulating² impressions. As I am of the nature³ indicated by the *Sruti* 'Not this, not this,' actions are nowhere⁴ to be done by Me.

न ततोऽमृततादास्ति कर्मणोऽज्ञानदेतुः ।

मोक्षस्य ज्ञानदेतुस्यास्य तदस्यदपेक्षते ॥ १५ ॥

15. As actions have ignorance for their cause there is no hope from them of immortality. As liberation is caused by right Knowledge (alone) it does not depend on anything else.⁵

अमृतं चाभयं नातं नेतीत्यात्मा प्रियो भव ।

विपरीतमतोऽन्यथस्यजसत्सक्रिये ततः ॥ १६ ॥

16. But Immortality⁶ is free⁷ from fear and destruction. The individual Self (signified by the words) 'dear⁸ to one'

¹ Br. U., 2. 3. 1.

² Br. U., 2. 3. 6.

³ For they are objects of Knowledge.

⁴ The individualized Self.

⁵ Owing to continual performance of actions. As a matter of fact the subtle body is the seat of mental impressions.

⁶ I.e., Pure Consciousness. ⁷ Neither in waking nor in dream; and also neither by nature nor by Vedic injunctions.

⁸ Actions etc. ⁹ Brahman. ¹⁰ If it were not so it would be capable of being produced by actions.

¹¹ Br. U., 1. 4. 8 and 2. 4. 5.

is *Brahman*¹ (devoid of all attributes) according to the *Srutl*, 'Not this, not this'. Whatever² is thought to be different from It³ should, therefore, be renounced together with all actions.

¹ Therefore *Brahman*, not different from the Self, is not capable of being realized by actions.

² i.e., the ideas of "me" and "mine" with respect to it.

³ *Brahman*.

प्रकाशप्रकरणम् ॥ १२ ॥

CHAPTER XII

LIGHT

प्रकाशस्य यथा देहं सालोकमभिमन्यते ।

द्रष्टृमासं तथा चित्तं द्रष्टाहमिति मम्यते ॥ १ ॥

1. Just as a man (erroneously) looks upon his body placed in the sun as having the property of light in it, so, he looks upon the intellect pervaded by the reflection of Pure Consciousness as the Self, the witness.

यदेव दृश्यते श्लोके तेनाभिग्रस्यमात्मनः ।

प्रपद्यते ततो मूढस्तेनात्मानं न विन्दति ॥ २ ॥

2. The Self gets identified with whatever ¹ is seen in the world. It is for this reason that an ignorant man does not know himself (to be *Brahman*).

[The reason why people mistake the combination of the subtle and the gross bodies for the Self is this identification caused by its reflection. On account of there being the reflection of Pure Consciousness in the body, the senses, the mind, the intellect and the vital force, they appear to be

¹ The body, the senses, the mind, the intellect and the vital force.

conscious and cannot, therefore, be discriminated from the Self.]

दशमस्य नवात्मत्वप्रतिपत्तिवदान्मनः ।

दृश्येषु तद्वदेवायं मूढो लोको न चान्यथा ॥ ३ ॥

3. An ignorant man gets identified with objects' knowledge and does not know the Self (which is different from them) like the tenth¹ boy who got identified as 10 with the other nine.

त्वं कुरु त्वं तदेवेति ग्रन्थयावेककालिकी ।

एकनीडौ कथं स्वातां चिरुदौ न्यायतो वद् ॥ ४ ॥

4. Say how there can reasonably be the two contradictory ideas, 'You do this' and 'You are *Brahman*'² at the same time and in respect of the same person.

वेदाभिमानिनो दुःखं नादेहस्य स्वभावतः ।

स्वापवत्तत्प्रहाणाय तत्त्वमित्युच्यते दशोः ॥ ५ ॥

5. Pain belongs to one identifying oneself with the body. One not identifying oneself with it, as in deep sleep, is, therefore, by nature free from pain. The teaching, 'Thou art That' is imparted in order that this identification³ might be removed⁴ from the Self.

¹ See note, verse 2, Page 115.

² After swimming across a river one of ten boys counted their number and found that they were only nine. The reason for this was that the boy did not count himself. He got, as it were, identified with the other nine and could not find that he was the tenth. But he came to know that he was the tenth when he was told so.

³ Which is a non-doer. ⁴ Together with Ignorance, its cause.

⁵ The unity of the Self and *Brahman* is here taught and not action.

दृशेदज्ञाया यदारूढा मुखच्छायेव दर्शने ।

पश्यंस्तं प्रत्ययं योगी दृष्ट्वा आत्मेति मन्यते ॥ ६ ॥

6. An ignorant person¹ looks upon the intellect as the Self, when there is the reflection² of the Self in the intellect like that of a face in a mirror.

तं च मूढं च यद्यन्यं प्रत्ययं चेत्ति नो दृशेः ।

स एव योगिनां श्रेष्ठो नेतरः स्यान्न संशयः ॥ ७ ॥

7. He who looks upon the ego, the indiscrimination that produces delusion and other mental modifications (or the reflection of the Self in them) as having no connection with the Self, is, without doubt, the dearest to the knowers of *Brahman*. No one else is so.

विकारैर्यस्तु विज्ञाता स त्वमित्युच्यते यतः ।

स स्यादनुभवस्तस्य ततोऽन्योऽनुभवो मृगः ॥ ८ ॥

8. As it is the Knower³ of knowledge that is referred to by the word 'Thou' (in the *Srutis*⁴) the understanding of the term 'Thou' in this sense is correct. The other⁵ sense different from it is due to superimposition.

दृशिरूपे सदानित्ये दर्शनादर्शने मयि ।

वर्णं स्यातां ततो नान्यं हृष्यतेऽनुभवस्ततः ॥ ९ ॥

¹ 'दोशी' in the text.

² This is why one attributes the properties (e. g., agency, experiencing, etc.) of the intellect to the Self like those (e. g., spots etc.,) of the mirror ■ the face.

³ Br. U., 3. 4. 2.

⁴ Chh. U., 6. 8. 7.

⁵ i. e., the Self with the intellect etc. superimposed on It.

9. How can there be knowledge or ignorance in Me who am eternal and always of the nature of Pure Consciousness? No knowledge,¹ therefore, other than the Self² can be accepted.

यत्स्थस्तापो रवेर्देहे ददोः स विषयो यया ।

तत्स्थस्तददेवेह ददोः न विषयस्तया ॥ १० ॥

10. Just as the heat of the sun (in a part of the body) together with that part of the body is the object of the knower, so, pain and pleasure together with the intellect in which they lie are the objects of the Self.

प्रतिपिन्दे दृग्शोभः समिचैकरस्तोऽद्वयः ।

नित्यमुक्तः सदा शुद्धः सोऽहं ब्रह्मास्मि केवलः ॥ ११ ॥

11. I am *Brahman* without attributes, ever pure, ever free, non-dual, homogeneous like the ether and of the nature of Consciousness from which the object portion³ has been negated.⁴

विज्ञानुर्नैव विज्ञाता परोऽन्यः संभवत्यतः ।

विज्ञाताहं परो मुक्तः सर्वभूतेषु सर्वदा ॥ १२ ॥

12. I am always the free⁵ supreme Knower in all beings inasmuch as there cannot be a more comprehensive knower different from Me.

यो वेदालुप्तदृष्टित्वमात्मनोऽकर्तृतां तथा ।

ब्रह्मचित्त्वं तथा मुक्त्वा स आत्मज्ञो न चेतरः ॥ १३ ॥

¹ A mental modification with the reflection of Consciousness in it.

² Pure Knowledge. ³ See foot-note 3, verse 2, Chapter II.

⁴ On the authority of the Śruti, 'Not this, not this.'

⁵ Because untouched by the properties of objects of Knowledge.

13. He who Knows that the Consciousness of the Self never ceases to exist, and that It is never an agent and also gives up the egoism that he is a Knower¹ of *Brahman* is a (real) knower of the Self. Others are not so.

ज्ञातैवाहमविद्येयः शुद्धो मुक्तः सदैत्यपि ।

विचेकी प्रत्ययो बुद्धेर्दृश्यत्वाभाशवान्यतः ॥ १४ ॥

14. Capable by no means of being known I am the knower and always free and pure as the discriminating knowledge² is in the intellect³ and liable to be destroyed on account of its being an object of Knowledge.

अलुप्ता स्वात्मनो दृष्टिर्नोत्पाद्या कारकैर्यतः ।

दृश्यया चान्यया दृष्ट्या जन्यतास्याः प्रकल्पिता ॥ १५ ॥

15. The Consciousness⁴ of the Self, on the other hand, never goes out of existence and is not capable of being produced by the action of agents etc. inasmuch as producibility is superimposed on It by another consciousness.⁵ Its object and different from It.

देहात्मबुद्धयपेक्षत्यादात्मनः कर्तृता मृषा ।

नैव किंचित्करोमीति सत्या बुद्धिः प्रमाणज्ञा ॥ १६ ॥

16. The doership of the Self is false as it depends on the misconception of the body being the Self. That I do not do

¹ The consciousness 'I am a knower of *Brahman*' is a modification of the mind and should not, therefore, be attributed to the Self

² The modification of the mind, 'I am *Brahman*.'

³ And not in the Self.

⁴ The Self which is Consciousness.

⁵ Phenomenal consciousness. It contributes its own producibility to the Self on account of superimposition.

anything is the true knowledge which arises from the right evidence. (the *Vedas*).

कर्तृत्वं कारकापेक्षमकर्तृत्वं स्वभायतः ।

कर्ता भोक्तृति विज्ञानं मृषावेति सुनिश्चितम् ॥ १७ ॥

17. Agency depends on doership, instruments¹ etc. but non-agency is natural. It has, therefore, been very well ascertained that the knowledge that one is a doer and experiencer is certainly false.

एवं शास्त्रानुमानाभ्यां स्वरूपेऽयगते सति ।

नियोज्योऽहमिति ह्येषा सत्या बुद्धिः कथं भवेत् ॥ १८ ॥

18. How can the idea that I am a person to be enjoined (by the *Vedas* to perform actions) be true when the real nature of the Self is thus² known from the scriptures³ and inference?⁴

यथा सर्वान्तरं व्योम व्योम्नोऽप्यभ्यन्तरो ह्यहम् ।

निर्विकारोऽचलः शुद्धोऽजरः मुक्तः सदाह्वयः ॥ १९ ॥

19. Just as the ether is in the interior⁵ of all,⁶ so, I am in the interior⁷ even of the ether. Therefore I am without change, without motion, pure, devoid of old age, ever free and without a second.

¹ Of action and of knowledge.

² As described in this chapter. ³ See verse 8. ⁴ See verse III above.

⁵ Being the material cause. ⁶ The other four elements. ⁷ I.e., I am the substratum of everything.

अचक्षुष्टुप्रकरणम् ॥ १३ ॥

CHAPTER XIII

EYELESSNESS

अचक्षुष्टुष्वपि दृष्टिर्मे तथाऽधोऽक्षस्य का धृतिः ।

अवाक्प्रवाच्य तु धृतिः स्यादमनस्यान्मतिः कुतः ॥ १ ॥

1. There is no vision in Me as I am without the organ of seeing. How can there be hearing in Me who have no auditive organ? Devoid of the organ of speech I have no act of speaking in Me. How can there be thinking in Me who have no mind?

अप्राणस्य न कर्मास्ति शुद्धयमाद्ये न चेद्दिना ।

पिपासिद्ये ततो न स्तब्धिन्मात्रज्योतिषो मम ॥ २ ॥

निरामुकस्य शुद्धस्य कूटम्बस्यापिश्वालिनः ।

अमृतस्याक्षरस्यैवमजरीरस्य सर्वदा ॥ ३ ॥

2, 3. Devoid of the vital force I have no action (in Me), and devoid of the intellect I am not a knower. Ever free, ever pure, changeless, immovable, immortal, imperishable and bodiless I have no knowledge or ignorance in Me who am of the nature of the Light of Pure Consciousness only.

त्रिघन्ता वा पिपासा वा शोकमोहौ जरामृती ।
न विद्यन्तेऽशरीरत्वाद्धर्मोमबद्धापिनो मम ॥ ४ ॥

4. All-pervading like the ether I have no hunger, thirst, grief, delusion, old age or death as I am without a body (mind and vital force).

अस्पर्शत्वाच्च मे स्पृष्टिर्नाजिह्वत्वाद्रसज्ञता ।
नित्यविज्ञानरूपस्य ज्ञानाज्ञाने न मे सदा ॥ ५ ॥

5. Devoid of the organ of touch I have no act of touching; and devoid of the tongue I have no sensation of taste. I never have knowledge or ignorance as I am of the nature of eternal Consciousness.

या तु स्यान्मानसी पृथिव्याभुक्ता रूपरञ्जना ।
नित्यमेवात्मनो दृष्ट्या नित्यया दृश्यते हि सा ॥ ६ ॥

6. It is well known that the mental modification, ' produced through the instrumentality of the eye and of the form of the object of vision, is always witnessed by the eternal Consciousness of the Self

तयान्येन्द्रिययुक्ता वा कृतयो विषयाञ्जनाः ।
स्मृती रागादिरूपा च केवलान्नमनस्यपि ॥ ७ ॥

मानस्यमनन्दम्यस्य दृश्यमेव स्यन्नपृथग्यः ।
द्रष्टृदृष्टिर्मनो नित्या शुद्धानन्ता च केचन ॥ ८ ॥

7. 8. Similarly, other mental modifications in the forms of objects of knowledge produced through the instrumentality

* In connection with an object the intellect gets transformed into the form of that object. This transformation is called a modification.

of other organs and also those in the forms of memory, attachment, etc., existing only within the mind, and those¹ again in dream are witnessed by one different from all of them (i.e., by the Self). The Knowledge, therefore, of the Knower² is eternal, pure, infinite and without a second.

अनित्या साऽपि शुद्धेति गृह्यतेऽत्राविबेक्षतः ।

सुखी दुःखी तथा चाहं दृश्ययोषाधिभूतया ॥ ९ ॥

9. It is through the indiscrimination between the Self and the modifications of the mind, Knowable adjuncts to the Self that the Knowledge of the Knower³ is wrongly conceived by the people to be impure and transitory and the Self happy or miserable.

मूढया मूढ इत्येष शुद्धया शुद्ध इत्यपि ।

मन्यते सर्वलोकोऽयं येन संसारमृच्छति ॥ १० ॥

10. All men misconceive themselves to be ignorant or pure according as they identify themselves with the mental modification, 'I am ignorant' or 'I am pure'. It is for this reason that they continue to be in transmigratory existence.

अवधुष्कादिशालोकं सबाह्याभ्यन्तरं त्वजम् ।

नित्यमुक्तमिहात्मानं मुमुक्षुध्वेत्सदा स्मरेत् ॥ ११ ॥

11. One should always remember the Self to be ever-free, unborn and comprising⁴ the interior and exterior as

¹ These modifications do not assume the forms of external objects but of their impression only. ² i.e., The Self which = Knowledge itself, just as by the heat of fire we mean the heat which is fire itself.

³ See footnote 2 on the two previous verses.

⁴ See footnote 2 verse 43, Chapter 17 and also see Mu. U., 2 1. 2

described in the *Srutī* in which the Self is spoken of 'eyeless' and so on if one is an aspirant after liberation

अचक्षुष्कादिरास्त्राद्य नेन्द्रियाणि सदा मम ।

अप्राणो ह्यमनाः शुभ्र इति चाथर्वणैर्वचः ॥ १२ ॥

12. That organs never belong to Me ■ known from *Srutī*, 'eyeless' etc. There ■ again the saying of the *Śn* belonging to the *Atharva Veda* that the Self is 'devoid the vital force, devoid of the mind and pure.'

शब्दादीनामभाषश्च भ्रूयते मम काठके ।

अप्राणो ह्यमना यस्मादविकारो सदा ह्यहम् ॥ १३ ॥

13. As I am always devoid* of the vital force and mind and heard of in the *Kāthopanishat*† as having † connection with sound etc. I am always changeless.

विक्षेपो नास्ति तस्मान्मे न समाधिस्ततो मम ।

विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ १४ ॥

14. I, therefore, have neither unrestfulness nor a profound concentration. Both of them belong to the mind which is subject to change.

अमनस्कस्य शुद्धस्य कथं तस्याद् द्वयं मम ।

अमनस्तथाविकारित्वे विदेहव्यापिनो मम ॥ १५ ॥

15. How can I who am pure and mindless have those two?‡ I am without any change and without a mind as I am all-pervading and devoid of a body.

† Br. U., 3, 8, 8. ‡ Mu. U., 2, 1, 2. (Thus both the *Srutīs* prove the same thing) § Mu., U., 2, 1, 2. ¶ Kath. U., 1, 3, 15.

‡ See the previous verse.

इत्येतद्याद्यद्वानं तावत्कार्यं ममाभवत् ।

नित्यमुक्तस्य शुद्धस्य बुद्धस्य च सदा मम ॥ १६ ॥

16. So, I who am ever free, ever pure and ever awakened had duties¹ to perform so long as there was Ignorance.

समाधिर्याऽन्ममाधिर्या कार्यं चान्यत्कुतो मयेन ।

मां हि ध्यात्वा च बुद्धा च मन्यन्ते कृतकृत्यताम् ॥ १७ ॥

17. How can I have concentration, non-concentration or other actions in Me as all men feel that the acme of their lives is fulfilled when they meditate on Me and know Me ?

अहं ब्रह्मास्मि सर्वोऽस्मि शुद्धो बुद्धोऽस्म्यतः सदा ।

मज्जः सर्वेन एवाहमज्जरत्नाक्षयोऽमृतः ॥ १८ ॥

18. I am, therefore *Brahman*, the all-comprehensive Principle, ever Pure, ever Awakened and ever Unborn, devoid of old age, imperishable and immortal

मदन्यः सर्वभूतेषु योद्धा बन्धिन विद्यते ।

कर्माणिभ्यः साक्षी च वेत्ता निग्योऽगुणोऽद्वयः ॥ १९ ॥

19. There is no knower other than Myself among all the beings. I am the distributor of the results of their actions and the witness. It is I to whom all beings owe their consciousness. Without qualities and without a second I am eternal.

न स्याहं न चागम्य मोक्षये केचनः शिष्यः ।

न मे सेव्या न रात्रिर्वा नादर्यो सर्वदा दत्तोः ॥ २० ॥

¹ See the following verse.

² See Sankarananda's gloss on Sm. U., 6 ॥

20. I am not the three¹ visible elements nor the two invisible ones, neither am I both (i.e., their combination, i.e., body). I am devoid of all attributes and the three *Gunas*. In Me there is neither night² nor day³ nor their juncture⁴. I am always of the nature of light⁵.

सर्वमूर्तिवियुक्तं यद्यथा खं सूक्ष्ममद्वयम् ।

तेनाप्यस्मि बिनाभूतं ग्रहैषाहं तथाऽद्वयम् ॥ २१ ॥

21. Just as the ether is subtle, without a second and devoid of all forms, so, I am the non-dual *Brahman* devoid even of the ether.

ममात्मा स्यत आत्मेति मेदो व्योसो यथा भवेत् ।

एकस्य सुविमेदेन तथा मम विकल्पितः ॥ २२ ॥

22. The distinction between the Self in Itself⁶ and my Self is due to the superimposition (of different⁷ adjuncts on one and the same Self), just as difference (is wrongly conceived to) exist in one and the same ether owing to apertures (in various objects).

मेदोऽमेदस्तथा चैको नाना चेति विकल्पितः ।

शेयं ज्ञाता गतिर्गन्ता मय्येकस्मिन्कुतो भवेत् ॥ २३ ॥

23. How can difference, absence of difference, oneness, manyness and the qualities of being known and being a

¹ Earth, water and fire.

² Air and ether.

³ *Sattva, rajas and tamas*, the three constituent essences of *Maya*, the power of *Brahman* transforming itself into the universe. See Bh. Gita. 14. 5-19.

⁴ These words may also mean deep sleep, waking and dream respectively.

⁵ i.e., Consciousness.

⁶ *Brahman*,

⁷ The intellect etc.

knower, the results of actions and also agency and experiencing be attributed to Me who am one only ?

न मे हेयं न चादेयमविकारी यतो ह्यहम् ।

सदा मुक्तस्तथा शुद्धः सदा बुद्धोऽगुणोऽद्वयः ॥ २४ ॥

24. I have nothing to reject or accept inasmuch as I am changeless. Always free, pure, awakened and without qualities, I am without a second.

इत्येवं सर्वज्ञात्मानं विद्यात्सर्वं समाहितः ।

विदिता मां स्वदेहस्थमुपिमुक्तोऽमुषो भवेत् ॥ २५ ॥

25. One should, with great concentration of mind, always know the Self to be All¹. One certainly becomes all-knowing and free when one knows Me to be residing in one's own body.²

छतृहृत्यथ सिद्धय योगी ब्राह्मण एव च ।

य एवं वेद तत्त्वार्थमन्यथा ह्यात्महा भवेत् ॥ २६ ॥

26. He who thus knows the reality of the Self becomes successful in attaining the goal of his life and becomes perfect. He becomes a Knower of *Brahman* and one³ with It. One knowing the Self otherwise may be said to commit suicide.⁴

वेदार्थो निश्चितो ह्येष समासेन प्रयोदितः ।

संन्यासिभ्यः प्रवक्तव्यः शान्तेभ्यः शिष्टबुद्धिना ॥ २७ ॥

¹ *Brahman*. . . ² As the witness of the body, gross and subtle.

³ For a Knower of *Brahman* becomes *Brahman*, See Tai. U., 2. 1.

⁴ For the Self remains hidden, killed as it were. See Ish. U., 3.

27. This ascertained meaning of the *Vedas* described briefly by me should be imparted to those who have given up worldly action and controlled their minds by one whose intellect has been trained (according to the scriptures under a teacher who has known *Brahman*).

स्वप्नस्मृतिप्रकरणम् ॥ १४ ॥

CHAPTER XIV

DREAM AND MEMORY

स्वप्नस्मृत्योर्धटादेर्हि रूपाभासः प्रदृश्यते ।

पुरा नूनं तदाकारा धीदृष्टेत्यनुमीयते ॥ १ ॥

1. As the resemblance of (objects of knowledge like) jars etc. is perceived in dream and memory it is inferred that the intellect in those forms was surely seen before.

भिक्षामटन्यथा स्वप्ने दृष्टो देहो न स स्वयम् ।

जामदृश्यास्तथा देहात् द्रष्टृत्वादन्य एव सः ॥ २ ॥

2. Just as the body going from place to place for alms¹ seen (e.g., by a wandering mendicant) in dream is not one-self, so, witnessing the body in the waking state the Seer must be different from it as it is seen.

मूयास्तिकं यथा तार्क्ष तद्विभं जायते तथा ।

रूपादीन्यामुच्यन्ति तद्विभं दृश्यते ध्रुवम् ॥ ३ ॥

¹ The only means of subsistence, according to the scriptures, for those who have given up worldly action in search of the knowledge of Brahman.

11. Why should a knower of *Brahman* make anymore effort if the Self which is left over by negating the non-Self according to the *Śruti*, 'Not this, not this' is considered to be his Self?

अदनायाद्यतिप्रान्तं ब्रह्मैवास्मि निरन्तरम् ।
कार्यवान्स्यां कथं चाहं विमृशेदेवमञ्जसा ॥ १२ ॥

12. One should rightly think thus: I am all-pervading *Brahman* beyond hunger etc.; how can I have actions?

पारगस्तु यथा नद्यास्तत्स्यः पारं वियासति ।
आत्मज्ञश्चेत्तथा कार्यं कर्तुमन्यदिहेच्छति ॥ १३ ॥

13. A knower of the Self will wish to perform actions if one who has reached the other bank of a river wish to reach that bank while there.

आत्मज्ञस्यापि यस्य स्याद्दानोपादानता यदि ।
न मोक्षार्हः स विज्ञेयो बान्तोऽसौ ब्रह्मणा भुवम् ॥ १४ ॥

14. A (so-called) knower of the Self having the ideas of acceptance and rejection should be regarded as not fit for liberation but must be considered to be certainly rejected by *Brahman*.

सादित्यं हि जगत्प्राणस्तस्माद्ब्राह्मनिर्देश्य वा ।
प्राणज्ञस्यापि न स्वातां कुतो ब्रह्मचिदोऽद्वये ॥ १५ ॥

15. Even¹ for a knower of *Prāṇa*² the world with the is *Prāṇa* and, therefore, there is no day³ or night⁴

¹ i.e. is not gone beyond all difference.

² is the being identifying himself with the universe. A stator on *Prāṇa* gets identified with him.

³ So, no duties to be done in particular hours of the day and night.

for him; how then can they be for a knower¹ of *Brahman* in which there is no duality?

न स्मरत्यात्मनो ह्यात्मा विस्मरेद्वाप्यलुप्तचित् ।
मनोऽपि स्मरतीत्येतज्ज्ञानमज्ञानहेतुजम् ॥ १६ ॥

16. The Self whose Consciousness never ceases to exist neither remembers² nor forgets Itself. That the mind remembers the Self is also a knowledge caused by Ignorance.³

हातुर्ज्ञेयः परो ह्यात्मा सोऽविद्याकल्पितः स्मृतः ।
अपोढे विद्यया तस्मिन्नज्ञ्यां सर्प इवाद्वयः ॥ १७ ॥

17. If the supreme Self be an object of the knowledge of the knower, it must be a superimposition due to Ignorance. It is the Self without a second when that superimposition is negated by right knowledge like a snake in a rope.

कर्तृकर्मफलाभावात्सवाह्याभ्यन्तरे तज्जम् ।
ममाहं वेत्ति यो भावस्तस्मिन्कस्य कुतो भवेत् ॥ १८ ॥

18. Who (and for what reason) will attribute the ideas of 'me' and 'mine' to the Self as It is unborn and comprises the interior⁴ and exterior on account of the fact that the agent, actions and their results do not exist⁵?

आत्मा ह्यात्मीय इत्येव भावोऽविद्याप्रकल्पितः ।
आत्मैकत्वे तस्यै नास्ति यीजाभावे कुतः फलम् ॥ १९ ॥

19. For the ideas 'me' and 'mine' are superimposed (on the Self) due to Ignorance. They do not exist when the

¹ Who has gone beyond duality

² Therefore a man of knowledge is free from the duty of concentrating his mind (See footnote 3, previous verse.)

³ For the mind is non-conscious and cannot remember anything.

⁴ Footnote 2, verse 43, Chap. II and also see Mu. U., 2. 1. 2.

Self is known to be one only. How can there be an effect without a cause?

द्रष्टुं धोवुं तथा मन्तुं विमात्रेव तदक्षरम् ।

द्रष्टृद्यन्यथा तद्यस्मात्तस्माद्द्रष्टृष्टमक्षरम् ॥ २० ॥

20. It is (the individual Self known to be) the seer, the hearer, the thinker and the knower that is (*Brahman*), the imperishable One. As the individual Self is not different from It, I, the seer, am the imperishable Principle.

स्थावरं जल्लभं चैव द्रष्टृत्वादिक्रियायुतम् ।

सर्वमक्षरमेवातः सर्वस्यात्माक्षरं त्वहम् ॥ २१ ॥

21. As all beings, moving and non-moving, are endowed with actions such as, seeing etc. they are (*Brahman*), the imperishable One. Therefore I am the Self of all, the indestructible One.

अकार्यशेषमात्मानमक्रियात्मक्रियाफलम् ।

निर्ममं निरहंकारं यः पश्यति स पश्यति ॥ २२ ॥

22. He has the truest knowledge who looks upon the Self as a non-agent having no connection with actions and their results and regards It as free from the ideas of 'me' and 'mine'.

ममाहंकारयत्नेच्छाः शून्या एव स्वभावतः ।

आत्मनीति यदि ज्ञातमार्धं स्वस्याः किमीदृतेः ॥ २३ ॥

23. Be in peace. What is the use of efforts if the Self has been known to be naturally free from the ideas 'me' and 'mine' and from efforts and desires?

योऽहंकर्तात्मात्मानं तथा वेत्तारमेव च ।

वेत्ति नात्मस्य एवासी योऽन्यथास्य स आत्मवित् ॥ २४ ॥

24. One who looks upon the Self as an agent of actions and a knower of objects is not a knower of the Self. One who knows It otherwise¹ is a real knower of It.

यथान्यत्वेऽपि तादात्म्यं देहादिप्यात्मनो मतम् ।

तथाऽकर्तृत्वविज्ञानात्फलकर्मात्मतात्मनः ॥ २५ ॥

25. Just as the Self is identified with the body etc., though different from them, so, It is looked upon as the agent of actions and the experiencer of their results owing to the fact that It is not² known to be a non-agent.

दृष्टिः श्रुतिर्मतिर्ज्ञातिः स्वप्ने दृष्टा जनैः सदा ।

तस्मात्मात्मस्वरूपत्वाद्गतः प्रत्यक्षतात्मनः ॥ २६ ॥

26. Seeing,³ hearing, thinking and knowing are always experienced by people in dream. Moreover, as they are essentially the Self It is directly Known.

[The meaning is this: The mind merges in the Self as Primeval Ignorance during deep sleep but the Self then, as always, exists in its nature of Pure Consciousness. Therefore it is clear that the Self is different from the mind and exists as the witness of this phenomenon; that is what is meant by saying in the verse that the Self is *directly* known.]

¹ As a non-agent and non-experiencer.

² i.e., The Self is not discriminated from the subtle body.

³ These are mental modifications through the instrumentality of various organs. As the mind with these modifications is witnessed by the Self in dream It must be different from them

परलोकभयं यस्य नास्ति मृत्युभयं तथा ।

तस्यात्मशस्य शोच्याः स्युः सन्नहोन्द्रा अपीभवतः ॥ २७ ॥

27. Even powerful beings including *Brahmā*¹ and *Indra*² are objects of pity to that knower of the Self who has no fear about the next world nor is afraid of death.

ईभ्यस्त्वेन किं तस्य ग्रहोन्द्रत्वेन वा पुनः ।

तृष्णा चेत्सर्वतश्छिन्ना सर्वदैन्योद्भवाऽऽनुभा ॥ २८ ॥

28. What is the use of his becoming a powerful one or becoming *Brahmā* or *Indra* if all inauspicious desires, the cause of misery, are entirely uprooted?

अहमित्यात्मधीर्या च भमेत्यात्मीयधीरपि ।

अर्थशून्ये यदा यस्य स आत्मज्ञो भवेत्तदा ॥ २९ ॥

29. He is a Knower of the Self to whom the ideas 'me' and 'mine' have become quite meaningless.³

बुद्ध्यादौ सत्युपाधौ च तथासत्यविशेषता ।

यस्य चेदात्मनो ज्ञाता तस्य कार्यं कथं भवेत् ॥ ३० ॥

30. How can there be any action in one who finds no difference in the Self both when⁴ the intellect etc., its adjuncts exist and when⁵ they do not?

प्रसन्ने विमले व्योम्नि प्रशानैकरसेऽद्वये ।

उत्पन्नात्मधियो ब्रूत किमन्यत्कार्यमिष्यते ॥ ३१ ॥

¹ See footnote 3, verse 4, Chapter 9 of this book.

² The king of gods in heaven.

³ i.e., unreal.

⁴ In waking and dream.

⁵ In deep sleep.

31. Say what action might be desired to be done by one who has known himself to be without a second, who is of the nature of homogeneous consciousness and who is devoid of impurities, both natural and adventitious, like the ether.

आत्मानं सर्वभूतस्थममित्रं चात्मनोऽपि यः ।

पश्यन्निच्छत्यसौ नूनं शीतीकृतुं विभावसुम् ॥ ३२ ॥

32. He who sees the Self in all beings and at the same time feels that he has enemies desires surely to make fire cold.

महाप्राणानुकार्यत्मा छायेवाक्षादिगोचरः ।

ध्यायतीवेति चोक्तो हि शुद्धो मुक्तः स्वतो हि सः ॥ ३३ ॥

33. The Self which has for its adjuncts the intellect and the vital force is reflected in the modifications of the intellect and in the senses like the sun reflected in water (for example). The Self is free and pure by nature (even in that condition) as it is said in the *Sruti*,¹ "It is at rest as it were."

[The real sun in the sky never moves with the movement of the water in which it is reflected though the reflection does so. So, the Self does not change with the changes in the intellect in which It is reflected. The meaning of the *Sruti* quoted is that the Self, in no condition, has either rest or motion; It is always pure. Rest and motion are in the intellect.]

अप्राणस्यामनस्कस्य तथाऽसंसर्गिनो दशेः ।

व्योमवद्वापिनो ह्यस्य कथं कार्यं भवेन्मम ॥ ३४ ॥

¹ Br. U., 4, 3, 7.

34. How can I have actions who am Pure Consciousness, devoid of the vital force and the mind, un-attached and all-pervading like the ether?

असमाधिं न पश्यामि निर्विकारस्य सर्वदा ।

ग्रहणो मे विमुक्तस्य शोच्यं नान्यद्विपाप्मनः ॥ ३५ ॥

गन्तव्यं च तथा नैव सूर्यगस्याचलस्य च ।

नोर्थं नाधस्मिरो वापि निष्कलस्यागुणत्वतः ॥ ३६ ॥

35, 36. As I am *Brahman*, always changeless and pure I never see the absence of concentration in Me; and free from sin and virtue I find nothing in Me to be purified. As I am without parts, without qualities, without motion and all-pervading I do not find, on my part, the action of going or a place 'to go to'; nor do I find an upward, a downward, or an oblique direction.

चिन्मात्रज्योतिषो नित्यं तमस्तस्मिन् विद्यते ।

कर्णं कार्यं ममैवाद्य नित्यमुक्तस्य शिष्यते ॥ ३७ ॥

37. How can any action be left for Me who am ever free; for the Self is always of the nature of the Light of Pure Consciousness and hence devoid of Ignorance.

भ्रमनस्यास्य का चिन्ता क्रिया वा निन्द्रियस्य का ।

भ्रमणो शमनाः शुद्ध इति सार्थं धृमेर्यसः ॥ ३८ ॥

38. How can there be any thought in one who has no mind, and actions in one who has no senses? The *Srutis*¹ truly say that the Self is 'pure, devoid of the vital' force and the mind'.

¹ e. g. the sphere of *Brahma* where the knowers of the qualified *Brahman* go at the end of their earthly career

² M. U. 2. 1. 2.

³ including the senses.

अकालत्वाद्देशत्वादिकत्वादिनिमित्ततः ।

आत्मनो नैव कालादेरपेक्षा प्यायतः सदा ॥ ३९ ॥

39. Always meditating on the Self one has nothing to do with time¹ etc., as the Self is in no² way connected with time, space, direction and causation.

यस्मिन्देवाश्च वेदाश्च पवित्रं कृत्स्नमेकताम् ।

मजैतन्मानसं तीर्थं यस्मिन्नात्वाऽमृतो भवेत् ॥ ४० ॥

40. The mind³ is the place of pilgrimage⁴ where the *devas*,⁵ the *Vedas*⁶ and all other purifying agencies⁷ become one.⁸ A bath⁹ in that place of pilgrimage makes one immortal.

न चास्ति शब्दादिरमन्ववेदनः परस्परेणापि न चैव दृश्यते ।

परेण दृश्यास्तु यथा रसादयस्तथैव दृश्यत्वत एव दैहिकाः ॥ ४१ ॥

41. (Non-conscious objects of Knowledge like) sound etc.¹⁰ cannot illumine themselves nor one another. Therefore taste etc.¹¹ are illumined by one¹² other than themselves. They pertain to the body as they are objects of knowledge.

अहंममेत्येव यत्प्रयत्नयत्क्रियासुखादयस्नद्विद्वद्दृश्यतः ।

दृश्यत्वयोगाच्च परस्परेण ते न दृश्यतां यान्ति ततः परो भवान् ॥

¹ The proper time, place, etc are, on the other hand, necessary for Vedic actions

² See Br Si, 4. 1. 11

³ The consciousness 'I am Brahman' ⁴ Because it makes a man free from Ignorance, the root of all sins and virtues ⁵ The presiding deities of places of pilgrimage ⁶ The study etc. of the *Vedas*

⁷ The uttering of sacred names etc. ⁸ Because of the appearance of the all-pervading *Brahman* in the mind ⁹ Merging in *Brahman*, just as a man merges into water while bathing

¹⁰ Sound, touch, sight, taste and smell

¹¹ The Self.

42. The objects of knowledge, the ego and other changes described as 'mine', such as, desires, efforts, pleasure etc. cannot, similarly, 'illumine themselves. They cannot illumine one another for the same reason.' You, the Self, are, therefore, different from them.

अहंक्रियाद्या हि समस्तचिक्रिया सफर्तुका कर्मफलेन संहता ।
चित्तिस्वरूपेण समन्ततोऽर्कयत्नकाद्यमानाऽसिततात्मनो ह्यनः ॥

43. All the changes such as, egoism etc. have an agent and are connected with the results of actions. They are illumined completely by Pure Consciousness like the sun. The Self, therefore, is free from bondage.

वशिस्वरूपेण हि सर्वदेहिनां वियधया व्याप्य मनांस्ययस्थितः ।
अतो न तस्मादपरोऽस्ति धेदिता परोऽपि तस्मादत एक ईश्वरः ॥

44. As the minds of all embodied beings are pervaded by the Self as Consciousness which is Its nature like the ether 'there is neither a lower ' nor a higher ' knower other than Itself. So, there is one non-dual universal Self' only.

शरीरबुद्धयोर् यदि चान्यदृश्यता निरात्मयादाः सुनिराहता मया ।
परं शुद्धो ह्यविशुद्धिकर्मतः सुनिर्मलः सर्वगतोऽसितोऽद्वयः ॥

45. The doctrine 'that there is no Self has been well refuted by me as the gross and the subtile bodies are illu-

¹ Like sound, touch, etc.; see the previous verse.

² As they are objects of knowledge.

³ Which pervades jars etc. ⁴ The individual Self.

⁵ I, creator, preserver and the destroyer of the universe.

⁶ I, toward the

⁷ Pure Con-

⁸ It stands for the doctrines that the Self is a void, that It is momentary and so on.

mined by one¹ different from them. It² = unalloyed with actions³ that cause impurity and beyond them. It is very pure, all-pervading, free from bondage and without a second.

घटादिरूपं यदि तेन गृह्यते मनः प्रवृत्तं बहुधा स्ववृत्तिभिः ।
अशुद्धश्चिद्रूपविकारदोषता मतेर्यथा वारयितुं न पार्यते ॥४६॥

46. [If, according to you, the mind which assumes various forms like those of jars and other things through its modifications be not illumined (by the Self) the defects in It, in the forms of impurity, non-consciousness and change, cannot be prevented like those in the mind.]

[If one does not accept that the Self is the witness of the mind and, therefore, unattached to it it is inevitable that the defects of the mind will tarnish the Self. Liberation becomes impossible in that case.]

यथा विशुद्धं गगनं निरन्तरं न सज्जते नापि च लिप्यते तथा ।
ममस्तभूतेषु सदैव तेष्वयं समः सदात्मा ह्यजरोऽमरोमयः ॥४७॥

47. Just as the pure and limitless ether does not get attached nor tainted, so, the Self is always the same in all beings and free from old age, death and fear!

अमूर्तमूर्तानि च कर्मवासना दशिस्थरूपस्य बहिः प्रकल्पिताः ।
अद्विषया ह्यात्मनि मूढदृष्टिभिरपोक्ष्य नेतीत्यवशेषितो दशिः ॥४८॥

48. The elements⁴ with and without forms and the seat⁵ of desires, superimposed through delusion by ignorant people on the Self, are thrown⁶ out of It which consists of

¹ The Self. ² i.e., sin and virtue

³ The gross body consisting of the five elements. See Br. U., 2. 3. 1-4. ⁴ The subtle body. See Br. U., 2. 3. 5-6.

⁵ i.e., negated from It.

Consciousness only on the authority of the *Vedic* evidence.
'Not this, not this'. The Self alone is then left over.

[In this verse the whole of the gross and the subtle universes are negated from the Self.]

प्रयोधरूपं मनसोऽर्थयोगजं स्मृतौ च सुप्तस्य च दृश्यतोऽर्थवत् ।
तथैव देहप्रतिमानतः पृथग्दृशेः शरीरं च मनश्च दृश्यतः ॥ ४९ ॥

49. The impressions arising on account of the contact of the mind with the objects known in the waking state are perceived like objects¹ in memory and dream. So the body, the mind and their impressions² are different from the Self as they are objects of perception.*

स्मभाषशुद्धे गगने घनादिके मलेऽप्यास्ते सति चाविशेषता ।
यथाच, तद्वच्छ्रुतिधारितद्वये सदाऽविशेषो गगनोपमे दृशी ॥ ५० ॥

50. Just as impurities like clouds etc. do not produce any alteration in the naturally pure ether by their appearance or disappearance; so, there is never any alteration in the ether-like Consciousness free from duality negated by the *Śruti*.

¹ I.e. like those in the waking state.

² Br. U. 2. 3. 6.

³ The meaning is this: as they are objects of perception the body etc. are unreal like dream objects.

नान्यदन्यत्प्रकरणम् ॥ १५ ॥

CHAPTER XV

IMPOSSIBILITY OF ONE BEING ANOTHER

नान्यदन्यद्भवेद्यस्माद्ब्रह्मण्येकचिद्विचिन्तयेत् ।

अन्यस्यान्यत्वभावे हि नाशस्तस्य ध्रुवो भवेत् ॥ १ ॥

1. As one cannot become another one should not consider *Brahman* to be different from oneself. For if one becomes another one is sure to be destroyed.

[The idea is this: The individual Self if considered to be really different from *Brahman*, cannot become *Brahman* as long as it exists; and if it were destroyed who would then become *Brahman*? Therefore one should know that one is not different from It and It is not different from one.]

स्मरतो दृश्यते दृष्टं पटे चित्रमिवार्पितम् ।

यत्र येन च तौ ज्ञेयौ सत्त्वक्षेत्रज्ञसंज्ञकौ ॥ २ ॥

2. Things seen (in the waking state) are seen like a picture painted on a canvas when one remembers them. Those by and in which they are so seen are (respectively) known to be the individual Self and the intellect.

फलान्तं चानुभूतं यद्युतं कर्त्रादिकारकैः ।

स्मर्यमाणे हि कर्मस्थं पृथं कर्मव तथितः ॥ ३ ॥

3 What is perceived to be connected with *kâra*kar¹ and entailing results² is (found to be) in the (category of) objects when it is remembered. The seat,³ therefore, (in which it was perceived before) was an object⁴ of Consciousness.

द्रष्टुश्चान्यद्गवेद्दृश्यं दृश्यत्वाद्दृष्टयत्सदा ।

दृश्याद्द्रष्टाऽसंजातीयो न धीवत्साक्षितान्यथा ॥ ४ ॥

4 The seen (e. g., the intellect) is always different from the seer as it is an object of knowledge like a jar. The seer is of a nature different from that of the seen. Otherwise the seer would be devoid of the nature of being the witness like the intellect.

स्वात्मबुद्धिमपेक्ष्यासौ विधीनां स्यात्प्रयोजकः ।

जात्यादिः शब्दवत्तेन तद्वधानात्मतान्यथा ॥ ५ ॥

5. When they are considered to be one's own, caste etc. become the cause of injunctions like a dead⁵ body. They do not, therefore, belong to the Self.⁶ The Self would otherwise⁷ become the non-Self.

न प्रियाप्रिय इत्युक्तेनदिहत्वं क्रियाफलम् ।

देहयोगः क्रियाहेतुस्तस्माद्विद्वान्क्रियास्त्यजेत् ॥ ६ ॥

¹ (In grammar) the relation subsisting between a noun and a verb in a sentence (or between a noun and other words governing it).

² Pleasure and pain. ³ The intellect. ⁴ See verse 1, Chapter 14.

⁵ A dead body thought to be one's father or mother becomes the cause of being cremated by sons and others.

⁶ Like the dead body which is no longer a father or a mother.

⁷ If caste etc., were regarded as belonging to the Self.

6. As it is said (in the *Śruti*,¹) 'pleasure and pain (do not touch one who is bodiless)', Bodilessness² is not the result of actions. The cause³ of our connection with a body is action. Therefore an aspirant after knowledge should renounce actions.

कर्मस्यात्मा स्वतन्त्राधेप्रिवृत्तं च तथेप्यताम् ।

भवेद्वत्त्वे फलेऽकार्ये क्षाले कुर्यात्कथं क्रियाः ॥ ७ ॥

7. If the Self is considered to be independent with regard to the performance of actions, It must be so with regard to their renunciation also. Why should, therefore, one perform actions when the result⁴ is known to be Bodilessness⁵ which cannot be produced by actions?

जात्यादीन्संपरित्यज्य निमित्तं कर्मणां बुधः ।

कर्महेतुविरुद्धं यत्स्वरूपं शास्त्रतः स्मरेत् ॥ ८ ॥

8. After giving up caste etc. which are the causes of duties a wise man should (constantly) remember from the scriptures his own real nature which⁶ is incompatible with causes⁷ of duties.

आत्मैकः सर्वभूतेषु तानि तस्मिन्नेव यथा ।

पर्यगाद्भवोमघरसर्वं शुक्तं दीप्तिमद्विप्यते ॥ ९ ॥

9. The one and the same Self is in all beings and they are in It just as all beings are in the ether. As by the ether, everything is pervaded by the Self which is considered to be pure and consisting of the Light of Pure Consciousness.

¹ Chh. U., 8. 12. 1. ² i.e., liberated even in life. ³ Liberation.

⁴ See verse 3, Chap. I, Part II.

⁵ Liberation.

⁶ When known. ⁷ Caste etc., due to ignorance of the Self.

यन्मनास्तन्मयोऽन्यत्वे नात्मत्वात्सौ क्रियात्मनि ।

आत्मत्वे चानपेक्षत्वात्सापेक्षं हि न तत्स्वयम् ॥ १४ ॥

14. The mediator assumes the form of the object mediated upon; for the latter is different from the former; (but) there can be no such actions¹ in the Self for its establishment in Itself as It is the self and independent of actions. For It would not be the Self if It² depended on actions

अमिवैकरसा ह्यनिरयिमकाजराऽमला ।

बहुराशुपञ्चानात्सा विपरीता विभाष्यते ॥ १५ ॥

15. Pure Consciousness, like the ether,³ is of one homogeneous nature, undivided, without old age and without impurity. It is conceived to be of a contrary nature on account of adjuncts such as, the eye etc.

इदमस्याद्दृष्टमित्येव नात्मधर्मो घटादिवत् ।

तथान्ये प्रत्यया मेवा दोषाश्चात्माऽमलो ह्यतः ॥ १६ ॥

16. What is called the ego is not the property of the Self as it is an object of perception like jars and other things. So are to be known the other functions and the impurities⁴ of the mind. The Self, therefore, is without any impurity.

सर्वप्रत्ययसाक्षित्वादधिकारी च सर्वगः ।

विक्रियेत यदि द्रष्टा बुद्ध्यादीवात्पविद्भवेत् ॥ १७ ॥

¹ like meditation etc.

² Liberation which is of the nature of the Self.

³ 'Nirnayastigar' and 'Lotus Library' texts read स्वम् ।

⁴ These are qualities of the mind, good and bad.

17. The Self is changeless and all-pervading on account of Its being the witness of all the functions of the mind. It would be of limited knowledge like the intellect etc. if It were subject to change.*

न दृष्टिर्दुष्यते द्रष्टुमक्षुरादेर्यथैव तत् ।

नहि द्रष्टुरिति हुकं तस्माद्द्रष्टा सर्वकृत् ॥ १८ ॥

18. Unlike the knowledge gained through the eye etc. the Knowledge* of the Knower does not cease to exist. It is said that, 'the Knowledge' of the Knower does not go out of existence'. The Knower, therefore, is always of the homogeneous nature of Knowledge.†

संघातो यस्मि भूतानां करणानां तथैव च ।

व्यस्तं यान्यनमो यस्मि को यस्मीति विचारयेन् ॥ १९ ॥

19. One should discriminate thus: 'Who am I? Am I a combination of the elements or the senses, or am I any one of them separately?

व्यस्तं नाहं ममस्तं वा भूतमिन्द्रियमेव वा ।

संघात्याकरणव्याध आनान्योऽस्मादटादिषु ॥ २० ॥

20. I am not any one of the elements separately nor their aggregate; similarly, I am not any one of the senses nor their aggregate; for they are objects (like jars etc.) and instruments (like axes etc.) of knowledge respectively. The knower is different from all these.

* Verses 15*, 152, Chap 18.

† Para Comm. known.

* Br. U., 4. 3. 22.

आत्मान्नेरिन्धना बुद्धिरविद्याकामकर्मभिः ।

दीपिता प्रज्वलत्येषा द्वारैः श्रोत्रादिभिः सदा ॥ २१ ॥

21. (Placed¹) like fuel² in the fire of the Self and burning brightly by Ignorance, desire and action the intellect always shines forth through the doors called ears etc.

दक्षिणाक्षिप्रधानेषु यदा बुद्धिर्विचेष्टे ।

चिपयैर्हविषा दीप्ता ह्यात्मान्निःस्पृहमुक्तदा ॥ २२ ॥

22. The fire of the Self is the experiencer of gross objects (in the waking state) when the intellect, ignited³ by oblations, the objects function among the senses of which the right⁴ eye is the chief.

हृयन्ते तु हवींषीति रूपादिग्रहणे स्मरन् ।

अरागद्वेष आत्मानौ जाग्रदोषैर्न लिप्यते ॥ २३ ॥

23. One does not get attached to the impurities of the waking state if, at the time of perceiving colours etc., one remembers that oblations are being offered to the fire of the Self⁵ and remains free from desire and aversion.

मानसे तु गृहे ध्यक्तः सोऽविद्याकर्मवासनाम् ।

पश्यंस्तेजस आत्मोकः स्वयंज्योतिः प्रकाशिता ॥ २४ ॥

24. Manifested in the abode of (the modifications of) the mind (in dream) and witnessing the impressions

¹ One gets unattached if one considers the perceptions of objects to be oblations to the fire of the Self. ² Fuel keeps fire burning.

The intellect keeps the Self in manifestation.

³ Assuming the forms of. ⁴ For it is well-known that the right part of the body is superior to the left.

⁵ Footnote 1, verse 21 above.

17. The Self is changeless and all-pervading on account of Its being the witness of all the functions of the mind. It would be of limited knowledge like the intellect etc. if It were subject to change.*

न दृष्टिर्बुध्यते द्रष्टृश्चक्षुरादेर्यथैव तत् ।

नहि द्रष्टुरिति ह्युक्तं तस्माद्द्रष्टा सर्वकटक ॥ १८ ॥

18. Unlike the knowledge gained through the eye etc. the Knowledge* of the Knower does not cease to exist. It is said that, 'the Knowledge' of the Knower does not go out of existence'. The Knower, therefore, is always of the homogeneous nature of Knowledge.*

संघातो वास्मि भूतानां करणानां तथैव च ।

व्यस्तं वान्यनमो वास्मि को वास्मीति विचारयेत् ॥ १९ ॥

19. One should discriminate thus: Who am I? Am I a combination of the elements or the senses, or am I any one of them separately?

व्यस्तं नाहं ममस्त्वं वा भूतमिन्द्रियमेव वा ।

ज्ञेयव्याकरणव्याद्यं ज्ञानाम्योऽस्माददृष्टादिवन् ॥ २० ॥

20. I am not any one of the elements separately nor their aggregate; similarly, I am not any one of the senses nor their aggregate; for they are objects (like jars etc.) and instruments (like axes etc.) of knowledge respectively. The knower is different from all these.

* Verses 157, 158, Chap 18.

* Pure Consciousness.

* Br U., 4. 3. 23.

आत्माग्नेरिन्धना बुद्धिरविद्याकामकर्मभिः ।

दीपिता प्रज्वलत्येषा द्वारैः श्रोत्रादिभिः सदा ॥ २१ ॥

21. (Placed¹) like fuel² in the fire of the Self and burning brightly by Ignorance, desire and action the intellect always shines forth through the doors called ears etc.

दक्षिणाक्षिप्रधानेषु यदा बुद्धिर्विद्येष्टे ।

चिपयैर्हयिषा दीप्ता ह्यात्माग्निः स्थूलमुक्तदा ॥ २२ ॥

22. The fire of the Self is the experienter of gross objects (in the waking state) when the intellect, ignited³ by oblations, the objects function among the senses of which the right⁴ eye is the chief.

ह्यन्ते तु ह्ययीतीति रूपादिग्रहणे स्मरन् ।

अरागद्वेष आत्माग्नौ जामहोषेर्न लिप्यते ॥ २३ ॥

23. One does not get attached to the impurities of the waking state if, at the time of perceiving colours etc., one remembers that oblations are being offered to the fire of the Self⁵ and remains free from desire and aversion.

मानसे ॥ गृहे व्यक्तः सोऽधिचाकर्मवासनाम् ।

पश्यन्स्तेजस आत्मोक्तः स्वयं ग्योतिः प्रकाशिता ॥ २४ ॥

24. Manifested in the abode of (the modifications of) the mind (in dream) and witnessing the impressions

¹ One gets unattached if one considers the perceptions of objects to be oblations to the fire of the Self. ² Fuel keeps fire burning.

The intellect keeps the Self in manifestation.

³ Assuming the forms of. ⁴ For it is well-known that the right part of the body is superior to the left.

⁵ Footnote 1, verse 11 above.

produced by actions¹ due to Ignorance the Self is called *Taijasa*.² It is then the self-effulgent witness.

विषया चासना वापि चोदन्ते नैव कर्मभिः ।

यदा बुद्धौ, तदा ज्ञेयः प्राज्ञ आत्मा ह्यनन्यदृक् ॥ २५ ॥

25. (In deep sleep) when neither objects nor their impressions are produced in the intellect by actions the Self, cognizant neither of objects nor of their impressions, is known to be *Prājña*.³

मनोबुद्धीन्द्रियाणां या मयस्याः कर्मचोदिताः ।

चैतन्येनैव भास्यन्ते रविणेष घटादयः ॥ २६ ॥

26. The conditions of the mind,⁴ the intellect⁵ and the senses,⁶ produced by actions are illumined by Pure Consciousness like jars and other things by the sun.

तत्रैवं सति बुद्धीर्ज्ञा भात्मभासाय भासयन् ।

कर्ता तासां यदर्थस्ता मूढैरेवाभिधीयते ॥ २७ ॥

27. As it is so, illumining by Its Light the mental functions⁷ existing for It, the Self is regarded by the ignorant only as an agent of those functions.

सर्वज्ञोऽप्यत एव स्यात्स्वेन भासाय भासयन् ।

सर्वं, सर्वक्रियाहेतोः सर्वकृत्स्वं तथात्मनः ॥ २८ ॥

¹ All actions are due to Ignorance.

² i.e., manifested with regard to objects consisting of impressions only.

³ i.e., one of unlimited knowledge.

⁴ i.e., the dream state.—*Rāmīrtha*.

⁵ i.e., the state of sleep.—*Rāmīrtha*.

⁶ i.e., the waking state.—*Rāmīrtha*.

⁷ Through which pleasure and pain are superimposed on the Self.

28. Therefore, also illumining everything by Its own Light the Self is considered to be all-knowing. Similarly, It is regarded as the Accomplisher of everything as It is the Cause¹ of all actions.

सोपाधिश्चैवमात्मोक्तो, निरुपाख्योऽनुपाधिकः ।

निष्कलो निर्गुणः शुद्धस्तं मनो वाक्च नाप्नुतः ॥ २९ ॥

चेतनोऽचेतनो यापि कर्ताऽकर्ता गतोऽगतः ।

यस्यो मुक्तस्तथा चैकोऽनेकः शुद्धोऽग्न्यथेति वा ॥ ३० ॥

29, 30. The Self with adjuncts is thus described. (But) It is without adjuncts, indescribable, without parts, without qualities and pure, which the mind and speech do not reach. (For philosophers differ in their conceptions about the Self. Different conceptions are) the Self = (1) conscious, (2) non-conscious, (3) an agent, (4) a non-agent, (5) all-pervading, (6) not all-pervading, (7) bound, (8) free, (9) one, (10) many, (11) pure, (12) not pure and so on.

अप्राप्यैव निवर्तन्ते वाचो धीभिः सदैव तु ।

निर्गुणस्याक्रियाभावाद्विशेषाणामभावात् ॥ ३१ ॥

31. Words with the mind turn back without reaching It as It is without qualities, without actions and without attributes.

व्यापकं सर्वतो व्योम मूर्तेः सर्वैरियोजितम् ।

यथा, तद्वदिहात्मानं विद्याच्छुद्धं परं पदम् ॥ ३२ ॥

¹ By Its proximity only.

32. One should know the Self, comparable to the ether which is all-pervading and free from all objects having forms to be the pure and supreme Goal¹ in the *Vedāntas*.

दृष्टं हित्वा स्मृतिं तस्मिन्सर्वग्रन्थं तमस्यजेत् ।

मर्वदग्न्योतिषा युक्तो दिनच्छादयितं यथा ॥ ३३ ॥

33. One should give up² the waking state, its impressions (i.e., dream) and deep sleep which causes everything to merge in itself. The Self, the witness of them all is then in the nature of Pure Consciousness³ like the sun which has dispelled the darkness of the night.

रूपस्मृत्यन्धकाराद्योः प्रत्यया यस्य गोचराः ।

स एवात्मा नमो द्रष्टा सर्वभूतेषु सर्वतः ॥ ३४ ॥

34. Illumining the modifications which have for their objects waking,⁴ dream⁵ and deep sleep⁶ the all-pervading Self is the same in all beings and the witness of them all.

भ्राम्यबुद्धिमनश्चक्षुर्विषयालोकनेगमान् ।

विचित्रो जायते बुद्धेः प्रत्ययोऽज्ञानलक्षणः ॥ ३५ ॥

35. Caused by Ignorance⁷ the diverse functions of the intellect (called knowledge) come to exist when the body, the intellect the mind, the eye, objects and light happen to co-exist (with the Self)

विषिष्यान्मात्रमात्रमात्रं विद्याद्युक्तं वरं परम् ।

द्रष्टारं सर्वभूतस्य नमं सर्वमयानिगम् ॥ ३६ ॥

¹ Brahman.

² i.e., one should give up one's identification with them.

³ Brahman.

⁴ Waking and dream are the objects of the modifications of the mind.

⁵ It is the object of the modification of Ignorance.

⁶ Superimposed on the Self.

समस्तं सचं शान्तं विमलं ध्योमवत्स्थितम् ।

निष्कलं निष्क्रियं सचं नित्यं द्रन्दैर्विचर्जितम् ॥ ३७ ॥

36, 37. One should discriminate from these ' the Self which is the witness free from all fear, free from all adjuncts, free from impurity firm like the ether, without parts and without actions, and know It to be the pure, supreme *Brahman*, the same in all beings, the all-pervading whole, the all-comprehensive Principle which is eternally free from all duality

सर्वग्रन्थसार्थः सः कथं ज्ञेयो मयेऽयुत ।

विमृश्यैवं विजानीयाद्भानकर्म न येति वा ॥ ३८ ॥

38. One should ascertain whether Pure Consciousness, the witness of all the mental modifications is knowable or not (and, if knowable,) whether it is an object of knowledge or not.

महद्यं द्रष्टृविहातं दधमिष्यादि शस्यताम् ।

नैव ज्ञेयं मयार्थिनां परं ब्रह्म कथं च न ॥ ३९ ॥

39. The supreme *Brahman* is never capable of being known by me or others according to the teachings of the *Srutis*, 'unseen seer', 'unknown' (knower)' and 'finite' (if thought to be known), and so on.

स्वरूपाव्यवधानाभ्यां ब्रामालोकम्यभावनः ।

सम्यग्ज्ञानानपेक्षयाज्ज्ञातं सैव ब्रह्म मया ॥ ४० ॥

40. Independent of every other knowledge, of the nature of the Light of Pure Consciousness and not distanced by

' The body, the intellect, etc. (See the previous verse).

' Br. U., 3, 7, 23

' Ka. U., 2, 1

32. One should know the Self, comparable to the Brahman which is all-pervading and free from all objects having to be the pure and supreme Goal¹ in the Vedānta.

दृष्टं हित्वा स्मृति तस्मिन्सर्वग्रन्थ तमस्यजेत् ।

सर्वदृश्योत्तिषा युक्तो दिनरुच्छावर्त्त यथा ॥ ३३ ॥

33. One should give up² the waking state, its impressions (i.e., dream) and deep sleep which causes everything to manifest in itself. The Self, the witness of them all is then in the nature of Pure Consciousness³ like the sun which dispelled the darkness of the night.

रूपस्मृत्यन्धकाराद्योः प्रत्यया यस्य गोचराः ।

स एवात्मा नमो द्रष्टा सर्वभूतेषु सर्वतः ॥ ३४ ॥

34. Illuminating the modifications which have for their objects waking,⁴ dream⁵ and deep sleep⁶ the all-pervading Self is the same in all beings and the witness of them all.

आत्मबुद्धिमनश्चक्षुर्विषयालोकसंगमात् ।

विचित्रो जायते बुद्धेः प्रत्ययोऽज्ञानलक्षणः ॥ ३५ ॥

35. Caused by Ignorance⁷ the diverse functions of the intellect (called knowledge) come to exist when the Bodhi⁸ the intellect the mind, the eye, objects and light happen to co-exist (with the Self).

विचित्रास्मान्स्वमात्मानं विधात्तुर्द्वे परं पदम् ।

द्रष्टारं सर्वभूतस्थं नमं सर्वमयानिगम् ॥ ३६ ॥

¹ Brahman.

² i.e., one should give up one's identification with them.

³ Brahman.

⁴ Waking and dream are the objects of the modifications of the mind.

⁵ It is the object of the modification of Ignorance.

⁶ Superimposed on the Self.

समस्तं सर्वं शान्तं विमलं व्योमवत्स्थितम् ।

निष्कलं निष्क्रियं सर्वं नित्यं ब्रह्मैर्विवर्जितम् ॥ ३७ ॥

36, 37. One should discriminate from these¹ the Self which is the witness, free from all fear, free from all adjuncts, free from impurity, firm like the ether, without parts and without actions, and know It to be the pure, supreme *Brahman*, the same in all beings, the all-pervading whole, the all-comprehensive Principle which is eternally free from all duality.

सर्वप्रत्ययसाक्षी हः कथं ज्ञेयो मयेत्युत ।

पिसृक्ष्यैषं विजानीयाज्ज्ञानकर्म न वेति वा ॥ ३८ ॥

38. One should ascertain whether Pure Consciousness, the witness of all the mental modifications is knowable or not (and, if knowable,) whether It is an object of knowledge or not

अदृष्टं द्रष्टृविज्ञातं दधमित्यादि शास्त्रेणात् ।

नैव ज्ञेयं मनान्यैर्वा परं ब्रह्म कथंचन ॥ ३९ ॥

39. The supreme *Brahman* is never capable of being known by me or others according to the teachings of the *Srutis*, 'unseen seer', 'unknown' (knower) and 'finite'² (if thought to be known), and so on.

स्वरूपाव्यवधानाभ्यां ज्ञानालोकस्यभाषतः ।

भन्यज्ञानानपेक्षस्याज्ज्ञातं चैव सदा मया ॥ ४० ॥

40. Independent of every other knowledge, of the nature of the Light of Pure Consciousness and not distanced by

¹ The body, the intellect, etc. (See the previous verse).

² Br. U., 3. 7. 23.

³ Ka. U., 2. 1

saying, therefore, that luminosity is an effect produced (on other things) by the sun is false.

यतोऽभूत्या भवेद्यच्च तस्य तत्कार्यमिष्यते ।

स्वरूपत्यादभूत्या न प्रकाशो जायते रवेः ॥ ४४ ॥

44. Something ' non-existent ' coming into existence ' from something ' else is called its effect . But light ' which is the sun's own nature does not come into existence from previous non-existence.

सत्तामात्रे प्रकाशस्य कर्तादित्यादिरिष्यते ।

घटादिव्यक्तितो यद्वत्तद्वद्वोधोधात्मनीष्यताम् ॥ ४५ ॥

45. Just as when jars and other things get revealed the sun and other luminous bodies are called the agents of revealing those things on account of their proximate existence only (but are not really the agents): so, the Self, Pure Consciousness only is called a knower (on account of Its existence proximate to things known but is not really an agent).

विलाससर्पस्य निर्वर्णने सूर्यो यद्वत्प्रकाशकः ।

प्रयत्नेन चिना तद्वज्ज्ञाताऽऽत्मा बोधरूपतः ॥ ४६ ॥

46. Just as the sun, though devoid of effort on its part, is called the revealer of a snake coming out of its hole, so, the Self, though of the nature of Pure Consciousness only, is called a knower (without agency on Its part).

¹ e g., a jar.

² Not manifested before.

³ Manifestation.

⁴ e g., earth.

⁵ Light seems to be in jars etc.

anything' *Brahman*, my own nature is always known' by me.

नान्येन ज्योतिषा कार्यं रवेरात्मप्रकाशने ।

स्वयोधाघ्नान्यबोधेच्छा बोधस्यात्मप्रकाशने ॥ ४१ ॥

41. The sun does not require any other light in order to illumine itself; so, Knowledge¹ does not require any other knowledge except that which is its own nature in order to be known.

न तस्यैवान्यतोऽपेक्षा स्वरूपं यस्य यद्वचेत् ।

प्रकाशास्तरहदयो न प्रकाशो ह्यस्ति कश्चन ॥ ४२ ॥

42. Just as one light does not depend on another in order to be revealed, so, what is one's own nature does not depend on anything else (i.e., being of the nature of Knowledge the Self does not require another knowledge in order to be known).

व्यक्तिः स्यादप्रकाशस्य प्रकाशात्मसमागमात् ।

प्रकाशस्यैककार्यः स्यादिति मिथ्या यद्यो हातः ॥ ४३ ॥

43.¹ A thing naturally lacking² luminosity gets revealed (i.e., has only its surrounding darkness removed) when in contact with something which by nature is luminous. The

¹ Like the reflection of itself. See also footnote 1, para 99, Part I.

² Not as an object of knowledge but as a non-object.

³ Pure Consciousness.

⁴ This half verse is an answer to the objection that Pure Consciousness, though not capable of being known by another Consciousness, knows itself like the sun which, though not revealed by other lights, reveals itself.

⁵ For a thing naturally luminous is not made luminous by anything else or by itself. So the Self which is of the nature of Knowledge cannot be known by another knowledge or by itself.

ignorance¹ in the Self which is of the nature of Pure Consciousness only.

यथोक्तं ब्रह्म यो वेद हानोपादानवर्जितम् ।

यथोक्तेन चिधानेन स सत्यं नैव जायते ॥ ५१ ॥

51. Knowing *Brahman*, described as having no connection with acceptance² or rejection³ according to the method⁴ delineated, one is certainly never born again.

जन्ममृत्युप्रवाहेषु पतितो नैव शक्त्यात् ।

इत उद्धर्तुमात्मानं ज्ञानादभ्येन केनचित् ॥ ५२ ॥

52. One who has fallen into the stream of births and deaths cannot save oneself by anything else except Knowledge.

मिषते हृदयग्रन्थिदिशुचन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्ट इति श्रुतेः ॥ ५३ ॥

53. The *Sruti*⁵ says that the knots⁶ of the heart are torn asunder, all doubts disappear and one's actions come to an end when the Self is seen.

ममाहमिष्येतदपोह्य सर्वतो विमुक्तदेहं पद्मम्वरोपमम् ।

सुदृष्टशालानुमितिभ्य ईरितं विमुच्यतेऽस्मिन् यदि निश्चितो नरः ॥

54. A man gets liberated if, after discarding in all respects the ideas of 'me' and 'mine' he gets perfect conviction in the etherlike goal⁷ which is devoid of (the gross and the subtle) bodies and described here according to right inference⁸ and the scriptures⁹ well-studied.

¹ Therefore no bondage

² Knowing that the Self is neither accepted nor rejected and that it does not accept or reject anything

³ For a clear understanding of the terms 'the Self' and '*Brahman*'. See also verse 96, Chapter 18

⁴ Mu U., 2. 2. 8

⁵ The mutual superimposition of the Self and the non-Self.

⁶ Self-*Brahman*.

⁷ And therefore there is no possibility of there being any error here.

दग्धैवमुष्णः सत्तायां तद्वद्बोद्धाऽऽत्मनीष्यताम् ।

मत्प्रेयं यदुपाधौ नु माते सर्प इवोन्मिषते ॥ ४३ ॥

47. Just as fire which is naturally hot is called a burner on account of its existence (proximate to things burnt), so, the Self is a knower (on account of Its existence proximate to objects¹ of knowledge) when adjuncts are known² like the snake coming out of its hole.

ज्ञाताऽयज्ञोऽपि तद्वज्रः कर्ता भ्रामकवद्वेत् ।

स्वरूपेण स्वयं नास्मा ज्ञेयोऽज्ञेयोऽथवा ततः ॥ ४८ ॥

विदिताविदिताभ्यां तदम्यदेवेति शासनाद् ।

यन्धमोक्षादयो भाषास्तद्वदात्मनि कद्विषताः ॥ ४९ ॥

48, 49. Just as the Self, though devoid of effort, is called a knower, so, It is called an agent, (though devoid of effort,) like the loadstone. In Its own nature, therefore, It is neither capable of being known³ nor unknown⁴ as it is taught (in the *Sruti*⁵) that the Self is different from both the known and the unknown. The ideas such as bondage, liberation, etc. are likewise⁶ superimposed on the Self.

नाहोरात्रे यथा सूर्ये प्रभारूपाविशेषतः ।

बोधरूपाविशेषात् बोधाबोधौ तथात्मनि ॥ ५० ॥

50. Just as there is no day or night in the sun as it is of the nature of light only, so, there is no knowledge⁷ or

¹ Superimposed on the Self

² Illumined.

³ See verses 39 and 40 above. In the proximity of agents etc. the Self is called an agent and as It is actionless It is called a non-agent.

⁴ Ke. U., I. 4. Like agency and knowingness. See verses 45, 47 and 48 above.

⁵ Therefore no liberation.

⁶ See footnote 1, next page.

3. These¹ are called the organs of knowledge; the larynx and the hand, etc. are called the organs of action, and the mind, the eleventh which is within the body is for the purpose of knowing different objects one after another (as they tend to present themselves at the same time).

निधयार्था भवेद्युद्धिस्तां सर्घार्यानुभाचिनीम् ।

ज्ञाताऽऽत्मेक्तः स्वरूपेण ज्योतिषा व्यञ्जयन्सदा ॥ ४ ॥

4. The intellect is for determining objects. - Always illumining the all-pervasive² intellect by Its light,³ Its own nature, the Self is called the Knower

[The purport of the above four verses is that the Self is different from the body, the senses, the mind and the intellect.]

व्यञ्जकस्तु यथाऽऽलोको व्यङ्ग्यस्याकारतो गतः ।

व्यतिकीर्णोऽप्यसंकीर्णस्तद्वज्रः प्रत्ययैः सदा ॥ ५ ॥

5. Just as light assumes the forms of objects revealed by it but is really different from, though (apparently) mixed up with, them, so, the Self is different from the mental modifications (whose forms It assumes⁴ while revealing them)

स्थितो दीपो यथायत्नः प्राप्तं भवं प्रकाशयेत् ।

शब्दाद्याकारबुद्धीर्षः प्राप्तास्तद्वत्प्रपश्यति ॥ ६ ॥

6. The Self illumines the intellect in the forms of sound etc. present before It like a stationary lamp devoid of any effort and illumining everything within its reach,

¹ Smell, etc. See the previous verse.

² Pervading objects one after another.

³ Consciousness.

⁴ Through Its reflection

पार्थिवप्रकरणम् ॥ १६ ॥

CHAPTER XVI

“CONSISTING OF EARTH”¹

पार्थिवः कठिनो धातुर्द्रवो देहे स्मृतोऽम्भयः ।

पक्तिष्वेष्टायकाशाः स्युर्वह्निवाय्वन्यरोद्भवाः ॥ १ ॥

1. The hard material in the body is known to be a transformation of earth; the liquid part consists of water, and heat, vibration and empty space² in the body are due to fire, air and ether respectively.

घ्राणादीनि तदर्थान्श्च पृथिव्यादिगुणाः क्रमात् ।

रूपालोकवदिष्टं हि सजातीयार्थमिन्द्रियम् ॥ २ ॥

2. Smell, etc., (i.e., the senses) and their objects are produced from earth etc. respectively as the senses have for their objects things of their own kind, e.g., colour and light (the latter being of the same nature as the former, its object).

शुद्धयर्थान्याहुरेतानि वाक्पाण्यादीनि कर्मणे ।

तद्विकल्पार्थमन्तस्थे मन एकादशं भवेत् ॥ ३ ॥

¹ The name is after the first word of this chapter in the text.

² I.e., the channels through which food, and the mind move in the body.

parts and is a combination.¹ But the self does not become an object as It is the seer.²

ज्ञानयज्ञाद्यनेकरवमात्मनोऽपि मतं यदि ।

नैकज्ञानगुणत्वात्तु ज्योतिर्यत्तस्य कर्मता ॥ ११ ॥

11. One may argue that the Self also has many qualities such as, knowledge, effort and so on (and, therefore, like the eye It may be both subject³ and object⁴). (No, it is not so); It can never be an object because, like light, It has only one quality viz., Knowledge⁵

ज्योतिरो द्योतकत्वेऽपि यद्विज्ञातमप्रकाशनम् ।

भेदेऽप्येयं समत्वाज्ज्ञातारमानं नैव पश्यति ॥ १२ ॥

12. Just as light, though an illuminator, does not illumine itself, so, even assuming⁶ that there is a dividing line (dividing It into two categories viz., subject and object) in the self, It cannot illumine Itself. For It is of a homogeneous conscious nature.

पदमार्गं यः पदार्थो न तस्यैवेयास्त कर्मताम् ।

न ह्यारमानं दहत्यग्निस्तथा नैव प्रकाशयेत् ॥ १३ ॥

13. Nothing⁷ can be an object of its own quality. For fire does not burn or illumine itself.

¹ And, therefore, it may be both Subject and object as suggested by the objector.

² Pure Consciousness. It can never become an object. For an object is always the non-Self

³ The objector means that the Self possessed of the qualities of effort, desire, etc. may be a subject with certain qualities and an object with others

⁴ Br. U, 2. 4. 12.

⁵ Even according to the assumption, therefore, one conscious part cannot make the other conscious part its object; nor can we imagine that there may be a non-conscious part in consciousness.

⁶ The Self is, therefore, not the object of knowledge which is supposed by some to be a quality of the Self

शरीरेन्द्रियसंघात भात्मत्वेन गतां धियः
नित्यात्मज्योतिषा दीप्तां विशिषन्ति सुखं

7. Pleasure, etc. qualify the intellect with the combination of the body and getting illumined by the eternal light of the

शिरोदुःखादिनात्मानं दुःखस्मीति हि पश्यन्
द्रष्टव्यो दुःखिनो दृष्ट्वाद्य न दुःखस्य

8. For one considers oneself to be distressed in the head, etc. The Seer is different from the thing which causes pain. The Self is free from pain as I

दुःखी स्याद्दुःखदमानाद्दुःखिनो दर्शनात् वा ।
संहतेऽङ्गादिभिर्द्रष्टा दुःखी दुःखस्य नैव सः ॥ ९ ॥

9. One becomes unhappy when one identifies himself with something which has assumed the form of unhappiness but not by merely seeing it. The Witness of the body which is a combination of the limbs, etc. does not feel pain.

चक्षुर्यत्कर्मकर्तृत्वं स्याद्येवमेव तत् ।
संहतं च, ततो नात्मा द्रष्टृत्वात्कर्मतां व्रजेत् ॥ १० ॥

10. May it not be that the Self is both object and subject like the eye? No; the eye cannot

1. The intellect

अज्ञानं कल्पनामूलं संसारस्य नियामकम् ।

दित्वात्मानं परं ब्रह्म विद्यान्मुक्तं सदाभयम् ॥ १७ ॥

17. Discarding Ignorance,¹ the root of all superimposition and the controller of transmigratory existence, one should know the Self to be the Supreme *Brahman* which is always free and devoid of fear.

जाग्रत्स्थौ तयोर्धौ सुषुप्ताय तमोभयम् ।

अन्योऽन्यस्मिन्नसत्त्वाच्च नास्तीत्येतत्त्रयं त्यजेत् ॥ १८ ॥

18. (Transmigratory existence consists of) waking and dream. Their root is deep sleep consisting of Ignorance. No one of these three states has a real existence because each goes out of existence when another remains in it. One should, therefore, give up² all these three states.

आत्मबुद्धिमनश्चक्षुरालोकार्थादिसंकरात् ।

भ्रान्तिः स्यादात्मकमेति क्रियाणां संनिपाततः ॥ १९ ॥

निमीलोन्मीलने स्थाने घायव्ये तेन चक्षुषः ।

प्रकाशाद्यान्मनस्येव बुद्धी न स्तः प्रकाशतः ॥ २० ॥

19, 20. Just as the closing and opening of the eyelids, connected with the vital force and not with the eye, are mistaken for the properties of the eye which is of the nature of light, and just as motion, not a property of the mind and the intellect, is wrongly attributed to them which are also of the same nature³, so, the Self, (though really not an agent,) is mistaken for one because actions arise when the body, the intellect, the mind, the eye, light, objects, etc. coexist with It.

¹ Superimposed and therefore unreal

² I.e., one should know that they do not exist in the Self or anywhere else like a snake in a rope-snake when the rope is known.

³ For they are instruments of knowledge.

एतेनैवात्मनात्मानो ग्रहो बुद्धेर्निराकृतः ।

अंशोऽप्येवं समत्वाद्भि निर्भेदत्वाच्च युज्यते ॥ १४ ॥

14. The doctrine of the Buddhists that the intellect 'is perceived by itself is refuted by this. Similarly,¹ the assumption of parts in the Self is also unreasonable. For It is of a homogeneous nature without having a dividing line in It.

शून्यतापि न युक्ता वै बुद्धेरन्येन दृश्यता ।

युक्ताऽतो घटयत्तस्याः प्राक्सिद्धेऽथ विकल्पतः ॥ १५ ॥

15. The doctrine of the void (Nihilism) is² also not reasonable as it must be accepted that the intellect is witnessed like a jar by another i.e., the Self. For the Self exists before³ the intellect comes⁴ into (apparent) existence.

अविकल्पं तद्वस्त्येष यत्पूर्वं स्याद्विकल्पतः ।

विकल्पोरपत्तिहेतुत्वाद्यस्यैव तु कारणम् ॥ १६ ॥

16. (Whatever⁵ is pervaded by anything⁶ is an effect of that thing, the cause.) Itself uncaused the cause⁷ producing effects (such as, the intellect⁸ etc.) must, therefore have an existence invariably anterior to that of the effect.

¹ There is no Self other than the intellect according to the Buddhists.

² Like the assumption that the Self is both subject and object. See verses 10—13 and footnotes.

³ Like the doctrine that the intellect is the Self.

⁴ e.g., in deep sleep.

⁵ In waking and dream.

⁶ e.g., an earthen jar.

⁷ e.g., earth.

⁸ The Self.

⁹ Pervaded by (the reflection of) Existence, the Self. The Self must, therefore, have an existence anterior to that of everything. Hence nihilism cannot be accepted.

स्वाकारान्यायभासं च येषां रूपादि विद्यते ।

येषां नास्ति तत्त्वान्यत्पूर्वासंगतिरुच्यते ॥ २४ ॥

24. (Reply). According to one school of these philosophers colour etc. (external things) which are objects of knowledge exist. According to another school¹ external objects other than knowledge do not exist. The unreasonableness of the former school is now going to be described.²

याद्याकारवधतो ह्यनेः स्मृत्यभासः सदा क्षणात् ।

क्षणिकस्याप्य संस्कारं नैवाधत्ते कश्चिन् धीः ॥ २५ ॥

आधारस्याप्यसत्त्वाच्च नुल्यतानिर्निमित्ततः ।

स्थाने वा क्षणिकवस्य हानं स्यान्न तदिष्यते ॥ २६ ॥

25, 26. (According to this school) knowledge has to be admitted to be indetical³ with external things, and everything⁴ being momentary and the intellect, the receptacle in which the impressions of memory are to be retained being non-existent⁵ (at the time of receiving the impressions) there will always be the absence of memory. Being momentary, (according to them) the intellect never retains the impressions (of memory). (Again recognition is said to be due to a misconception of similarity but) there is no cause⁶ of similarity (between the preceding and the succeeding moments). (If, on the other hand, a witness perceiving both the moments be admitted) the doctrine of momentariness is abandoned. But that is not desirable.

¹ Idealists. ² There is still another School according to which there are neither knowledge nor its objects. They are Nihilists.

³ In that case their doctrine would be the same as that of the Idealists.

⁴ Both subjects and objects. ⁵ Because momentary.

⁶ e.g., parts, qualities etc. Beginning from here the arguments are also against the Idealists. ⁷ Phenomena belonging to the moments.

संख्याप्यवसायो तु मनोबुद्धयोऽथवा क्रमात् ।
नेतरेतरधर्मत्वं सर्वं चात्मनि कल्पितम् ॥ २१ ॥

21. The peculiar characteristic of the mind is reflection and that of the intellect is determination, and not *vice versa*. Everything is superimposed on the Self.

स्थानावच्छेददृष्टिः स्यादिन्द्रियाणां तदात्मताम् ।
गता र्थास्तां हि पश्यन्तो देहमात्र इवेक्ष्यते ॥ २२ ॥

22. Organs are (thought to be not all-pervading¹ but) limited by their particular appendages (which are in the body). The intellect gets identified with the organs (and hence with the body). Illumining the intellect, therefore, the Self appears to be of the same size as the body.²

क्षणिकं हि तद्वर्त्य धर्ममात्रे निरन्तरम् ।
सादृशादीपवत्तद्गीस्तच्छान्तिः पुरुषार्थता ॥ २३ ॥

23. (Objection). Both knowledge and its objects are extremely momentary (i.e., perishable by nature every moment). They are appearances only (without any permanent reality for a substratum) and are continually being produced. Just as a lamp (of the preceding moment) appears to be the same (in the succeeding moment) on account of similarity, so, both the objects and the subjects of the preceding and the succeeding moments (wrongly) appear to be identical on account of similarity. The goal of human life is the removal of this idea (of the continuity in knowledge and its objects and the removal of the indiscrimination to which it is due³).

¹ As they do not function outside the body.

² Jainas hold this view.

³ The *verse* states the doctrine of the Buddhists.

स्वाकारान्यायभासं च येषां रूपादि विद्यते ।

येषां नास्ति तदध्वान्यत्पूर्वासंगतिरुच्यते ॥ २४ ॥

24. (Reply). According to one school of these philosophers colour etc. (external things) which are objects of knowledge exist. According to another school¹ external objects other than knowledge do not exist. The unreasonableness of the former school is now going to be described.*

बाह्याकारव्यक्तो क्षप्तेः स्मृत्यभाषः सदा क्षणात् ।

क्षणिकत्वाच्च संस्कारं नैयायके कश्चित् धीः ॥ २५ ॥

आधारस्याप्यसत्त्वाच्च तुल्यतानिनिमित्ततः ।

स्थाने वा क्षणिकव्यस्य हानं स्वाप्न तदप्यप्ते ॥ २६ ॥

25, 26. (According to this school) knowledge has to be admitted to be identical² with external things; and everything³ being momentary and the intellect, the receptacle in which the impressions of memory are to be retained being non-existent⁴ (at the time of receiving the impressions) there will always be the absence of memory. Being momentary, (according to them) the intellect never retains the impressions (of memory). (Again recognition is said to be due to a misconception of similarity but) there is no cause⁵ of similarity (between the preceding and the succeeding moments). (If, on the other hand, a witness perceiving both the moments be admitted) the doctrine of momentariness is abandoned. But that is not desirable.

¹ Idealists. * There is still another School according to which there are neither knowledge nor its objects. They are Nihilists.

² In that case their doctrine would be the same as that of the Idealists.

³ Both subjects and objects

⁴ Because momentary.

⁵ e.g., parts, qualities etc. Beginning from here the arguments are also against the idealists

⁶ Phenomena belonging to the moments.

शान्तेश्चायत्तसिद्धत्वात्साधनोक्तिरनर्थिका ।

एकैकस्मिन्समाप्तत्वाच्छान्तेरन्यानपेक्षता ॥ २७ ॥

27. The teaching of a means to the attainment of the end (viz., the bringing to an end of the idea of continuity in knowledge and its object) becomes useless. For it requires no efforts to be accomplished. As all phenomena exist only for a moment¹ the coming to an end of the said continuity does not depend on anything else.

अपेक्षा यदि मिश्रेऽपि परसंतान इष्यताम् ।

सर्वार्थे क्षणिके कस्मिंस्तथाप्यन्यानपेक्षता ॥ २८ ॥

28. If, (according to you,) the effect depends on the cause though unconnected with it you have to accept dependence on a series² which is quite foreign.³ (If you say) "Though all things, i.e., causes and effects, are momentary some effects depend on some fixed causes," still nothing can depend on anything else (according to your doctrine of momentariness)-

तुल्यकालसमुद्भूतावितरेतरयोगिनौ ।

योगाय संसृज्यो यस्तु सोऽन्यं हीक्षितुमर्हति ॥ २९ ॥

29. That particular one of two⁴ things existing at the same time and connected with each other is fit to depend on the other owing to whose connection it is benefited.⁵

¹ The ideas of continuity and indiscrimination also being momentary there is no effort necessary to remove them.

² Each phenomenon continually produced and destroyed every moment and produced again is known to be a series.

³ e.g., in order to be produced, curd may depend on sand instead of milk.

⁴ e.g., a sprout and a cloud.

⁵ Here ends the refutation of those who hold the doctrine of momentariness.

मृषाध्यासस्तु यत्र स्यात्तन्नाशस्तत्र नो मतः ।

सर्वनाशो भवेद्यस्य मोक्षः कस्य फलं वद ॥ ३० ॥

30. Our doctrine is that there is false superimposition on the Self and its negation in the same Self. Please¹ tell me who will attain liberation, the result of Knowledge according to you who hold that all (i.e., both the superimposed and the substratum) are annihilated.

अस्ति तावत्स्वयं नाम ज्ञानं चात्मान्यदेव वा ।

मायाभावस्तस्तस्य नाभावस्त्वधिगम्यते ॥ ३१ ॥

31. That oneself exists is undoubted. You may call it Knowledge, Self or whatever² you like. But Its non-existence cannot be admitted as It is the Witness of all things existing and non-existing.³

येनाधिगम्यतेऽभावस्तस्तस्यास्तत्र चेद्वेत् ।

भावाभावानभिज्ञतयं लोकस्य स्यात्त चेप्यते ॥ ३२ ॥

32. That by which the non-existence of things is witnessed must be real. All would be ignorant of the existence and non-existence of things if that were not the case. Therefore yours is a position⁴ which cannot be accepted.

मदसत्सदसच्चेति विकल्पात्प्राग्यदिप्यते ।

तद्वैतं समत्वाच्च नित्यं चान्यद्विकल्पितात् ॥ ३३ ॥

33. That which must be admitted to exist before the deliberation about existence, non-existence or both is One without a second as there cannot be a cause of diversity (before there is any superimposition on It). It must be eternal and different from what is superimposed.

¹ Refutation of Nihilism

² A void.

³ The author's doctrine, verses 31—44

॥ ॐ नमो भगवते वासुदेवाय ॥

द्वैतस्य प्रागसत्त्वाच्च सदसत्त्वादिकल्पनात् ॥ ३४ ॥

34. Accept duality as unreal. For it comes to exist by way of superimposition like dream objects and does not exist before the deliberation about its existence, non-existence, etc.

धाचारम्भणशास्त्राच्च विकाराणां ह्यभायता ।

मृत्योः स मृत्युमित्यादेर्मम मायेति च स्मृतेः ॥ ३५ ॥

35. All the modifications (of the Primeval Cause) are known to be unreal according to the scriptures which say that they have 'words' only for their support' and that 'he' dies again and again' and so on. The *Smṛiti* also says: 'My' *Aśāyā* (is difficult to be got rid of').

विशुद्धिधातु पथास्य विकल्पाच्च विलक्षणः ।

उपादेयो न हेयोऽत आत्मा नाम्यैरकलितः ॥ ३६ ॥

36. The Self is, therefore,* pure and is of a nature contrary to that of what is superimposed. Hence It can neither be accepted nor rejected. It is⁷ not superimposed on anything else.

अप्रकाशो यथाऽऽदित्ये माम्नि ज्योतिःस्यमायतः ।

निम्ययोधम्यरूपत्वाप्राज्ञत्वं तद्वशात्तु ॥ ३७ ॥

¹ There is no evidence that duality exists when unknown
Prs. U. 4. 7. 8. ² e.g., in deep sleep

■ *g g* In deep Sleep

* Q. U. 6. 1 4-6.

Mr. U. 4 4. 19.

• R5.G.1.7.14

• An all quality is unreal

* Because it is the ultimate substrate of all vegetation.

37. Just as there is no darkness in the sun as it is of the nature of light only, so, there is no Ignorance in the Self as It is of the nature of eternal Knowledge.

तथाऽविक्रियरूपत्वाच्चावस्थान्तरमात्मनः ।

अवस्थान्तरयस्त्वे हि नाशोऽस्य स्यान्न संशयः ॥ ३८ ॥

38. Similarly, the Self has no change of states as It is of a changeless nature. It would, no doubt, be destructible if It underwent any change.

मोक्षोऽवस्थान्तरं यस्य कृतकः स चलो ह्यतः ।

न संयोगो वियोगो वा मोक्षो युक्तः कथंचन ॥ ३९ ॥

संयोगस्याप्यनित्यत्वाद्वियोगस्य तथैव च ।

गमनागमने चैव स्वरूपं तु न हीयते ॥ ४० ॥

स्वरूपस्यानिमित्तत्वात्सनिमित्ता हि चापरे ।

अनुपात्तं स्वरूपं हि स्वेनात्यक्तं तथैव च ॥ ४१ ॥

39—41. Liberation becomes artificial and therefore transitory according to the philosopher who holds that it is a change of one state into another (on the part of the Self). Again it is not reasonable that it is a union (with *Brahman* or a separation (from Nature). As both union and separation are transitory Liberation cannot consist of the individual Self going to *Brahman* or of *Brahman* coming to it. But the Self,¹ one's own real nature is never destroyed. For It is uncaused and cannot be accepted or rejected by oneself (or by others) while other things (e.g., states etc.) are caused.

स्वरूपत्वाच्च मयस्य त्युक्तं शक्यो ह्यनम्यतः ।

प्रहीतुं वा ततो नित्योऽविषयत्वात्पृथक्त्वतः ॥ ४२ ॥

¹ That the Self Itself = Liberation is the conclusion.

anything and not an object like a thing separate from It the Self cannot be accepted or rejected. It is, therefore, eternal.

आत्मार्थत्वाच्च सर्वस्य नित्य आत्मैव केवलः ।

त्यजेत्तस्मात्क्रियाः सर्वाः साधनैः सह मोक्षयित् ॥ ४३ ॥

43. Everything (transitory) is for the experience of the Self which is eternal and free from all adjuncts. (Liberation is, therefore, nothing but being established in one's own Self.) As it is so, one aspiring after liberation should renounce all (Vedic) actions with their accessories.

आत्मलाभः परो लाभ इति शास्त्रोपपत्तयः ।

अलाभोऽन्यात्मलाभस्तु त्यजेत्तस्मादनात्मताम् ॥ ४४ ॥

44. To know the real Self¹ to be one's own is the greatest attainment according to the scriptures and reasoning. To know wrongly the non-Self such as, the ego etc. to be the Self is no attainment at all. One, therefore, should renounce this misconception of taking the non-Self for the Self.

शुणानां सममायस्य भ्रंशो न ह्यपद्यते ।

अविद्यादेः प्रसुप्तव्याप्त चान्यो हेतुरुच्यते ॥ ४५ ॥

45. The deviation of the *Gunas*² from the state of equilibrium (which they have during the dissolution of the universe with their consequent evolution) is not reasonable. For no causes (of this transformation) are admitted in-

¹ Brahman the Universal Self

² *Satva*, *rajas* and *tamas*, the three constituent essences of the material cause of the universe called the "*Prakriti*" or "*Pradhana*" in the *Mākhya* philosophy.

asmuch as. (according to these philosophers.¹) Ignorance is then merged. (individual souls, *Purushas*, as they are called, are always spectators only and *Iswara* is not admitted).²

इतरेतरहेतुत्वे प्रवृत्तिः स्यात्सदा न वा ।

नियमो न प्रवृत्तीनां गुणेष्वात्मनि वा भवेत् ॥ ४६ ॥

46. If the *Gunas* be the causes of their mutual change there will always be change or none at all. (If one argues that there cannot be a continuous transformation in the *Gunas* as creation, maintenance and dissolution are known to come one after another still) there will be no regulating cause of the modifications of the *Gunas* acting either on the *Purushas*³ or on the *Gunas*, (and no other categories are admitted in the Sāṅkhya philosophy).

विशेषो मुक्तबद्धानां तादर्थ्यं न च युज्यते ।

अर्थार्थिनोरस्यसंबन्धो नार्थी हो नेदरोऽपि वा ॥ ४७ ॥

47. If, (as admitted,) the *Prakṛiti* or *Pradhāna* work for (the bondage and the liberation of) the *Purushas* there will be no distinction⁴ between the bound and the liberated. Moreover, there is no relation between what is desired (i.e., liberation) and one who desires it as the *Purusha* has no desire at all, neither the other, i.e., the *Prakṛiti*⁵.

प्रधानस्य च पारार्थ्यं पुरुषस्याविकारतः ।

न युक्तं सांप्रत्यशालेऽपि विकारेऽपि न युज्यते ॥ ४८ ॥

¹ The Sāṅkhyas.

² Refutation of the Sāṅkhya doctrine : verses 45—50.

³ *Purushas* are immutable.

⁴ For all *Purushas* will be bound or all liberated as the same *Prakṛiti* works for all *Purushas* at the same time.

⁵ For it is non-conscious

48 As the *Purusha* is changeless it is not reasonable according to the *Sāṅkhya* philosophy also¹ that the *Prakṛiti* can work for it. Even admitting change² (in the *Purusha*) it is unreasonable (that the *Prakṛiti* is of any service or disservice to it).

शेषबन्धानुपपत्तेश्च प्रकृतेः पुरुषस्य च ।

मिथोऽयुक्तं न दर्शन्यं प्रधानस्याविनिर्गमनः ॥ ४९ ॥

49 As there can reasonably be no mutual relation between the *Prakṛiti* and the *Purusha* and as the *Prakṛiti* is non-conscious it is unreasonable that the *Prakṛiti* can render any service to the *Purusha*.

क्रियोत्पत्तौ विनाशिन्यं ज्ञानमात्रे च पूर्ववत् ।

निर्निमित्ते त्वनिर्मोक्षः प्रधानस्य प्रसज्यते ॥ ५० ॥

50. If any action is admitted (in the *Purusha*) it must be perishable. If (it is argued that) the action in the *Purusha* is of the nature of Knowledge³ only we meet with the difficulty spoken of before. If uncaused action in the *Prakṛiti* be admitted it becomes unreasonable that there can be liberation.

न प्रकाश्यं यद्योष्णत्वं ज्ञानेनैवं सुखादयः ।

एकमीड्यतोऽप्राज्ञाः स्युः कणादादिवर्त्मनाम् ॥ ५१ ॥

¹ Like other non-vedic systems of philosophy outside the pale of the *Vedas*.

² In that case the *Purusha* will have to be admitted to be transitory and not, as it is supposed, the lord of the *Prakṛiti* which is admitted to be eternal.

³ If knowledge is Pure Consciousness the *Purusha* cannot be the lord of the *Prakṛiti*, (see footnote 2, verse 48 above,) but if it be phenomenal, *Purusha* becomes perishable.

51. Pleasure¹ etc. cannot, as held by the followers of Kanāda, be the objects of knowledge; for they are the properties of the same substance,² just as heat, (a property of fire) cannot be revealed by light³

युगपत्समयेतत्त्वं सुखविज्ञानयोरपि ।

मनोयोगैरुहेतुत्वादप्राप्तत्वं सुखस्य च ॥ ५२ ॥

52. Pleasure and knowledge cannot come together ■ each of them is (separately) caused by the contact of the mind (with the self). Therefore pleasure cannot be the object (of knowledge).

तयान्येषां च भिन्नत्वाद्युगपज्जन्म नेष्यते ।

गुणानां समवेतत्वं ज्ञानं चेन्न विशेषणात् ॥ ५३ ॥

53. As other qualities also are different from one another (like knowledge and pleasure) they cannot be produced at the same time. If it be contended that the knowledge of the qualities is nothing but their coming in contact with one and the same self, we say 'No'; for they are qualified⁴ by knowledge.

ज्ञानेनैव विशेषत्वाज्ज्ञानाप्यर्थं स्मृतेस्तथा ।

सुखं ज्ञातं मयेत्येषं तयाज्ञानात्मकत्वतः ॥ ५४ ॥

54. Pleasure etc. are surely objects of knowledge because they are qualified by it and also on account of the memory, 'pleasure was known by me' (Moreover, they cannot be known by being connected with the

¹ Refutation of Kanāda's Vaiśeṣika doctrine: verses 51—66.

² The individual soul. According to this philosophy souls have qualities, such as knowledge, pain, pleasure, etc.

³ Another property of fire.

⁴ e.g. we say "known pleasure", "known pain", etc.

self only and not with knowledge.) For the self is non-conscious¹ as it is different from knowledge according to you.

सुखादेर्नात्मधर्मत्वमात्मनस्तेऽविकारतः ।

भेदादन्यस्य कस्माच्च मनसो वाऽविशेषतः ॥ ५५ ॥

55. Pleasure etc. cannot be the qualities of the soul as it is changeless² according to you. Moreover, why should pleasure etc. of one soul not be there in other souls and also in the mind as difference is common³?

स्यान्मालाऽपरिहार्या नु ज्ञानं चेज्ज्ञेयतां व्रजेत् ।

युगपद्वापि चोत्पत्तिरभ्युपेतात् इष्यते ॥ ५६ ॥

56. If knowledge be the object of a second⁴ knowledge a *regressus ad infinitum* is inevitable. If, however, a simultaneous production (of the two knowledges from one single contact of the mind with the self) be admitted you must accept (the simultaneous production of colour, taste, smell, etc. from the same contact).

अनयस्थान्तरत्वाच्च यन्धो नात्मनि विद्यते ।

नाशुद्धिश्चाप्यसङ्गत्वादसङ्गो हीति च ध्रुतेः ॥ ५७ ॥

57. There is no bondage in the Self as there is no change of condition in It. There is no impurity in the Self inasmuch as It is 'unattached' as the *Śruti*⁵ says.

¹ Whatever is different from knowledge must be non-conscious. And non-conscious pleasure, pain, etc. cannot be known when in contact with a non-conscious Self.

² For souls, according to them, are all of an infinitely extended nature and are, therefore, changeless.

³ Just as pleasure etc. are different from one soul they are so from other souls and from the mind.

⁴ It is admitted by the *Vaiśeṣikas*.

⁵ Br. U., J. 9. 26.

सहस्रैकागोचरेभ्यश्च न लिप्यत इति श्रुतेः ॥ ५८ ॥

58. (The Self is eternally pure) as It is beyond the mind and speech, one only and without any attributes, as the *Śruti*¹ says "It does not get attached."

एवं तर्हि न मोक्षोऽस्ति बन्धाभावात्कथंचन ।

शास्त्रानर्थम्यमेव स्यात्त बुद्धेर्भ्रान्तिरिष्यते ।

बन्धो, मोक्षश्च तन्नाशः स यथोक्तो न चान्यथा ॥ ५९ ॥

59. (Objection). If this be so, in the absence of bondage there cannot be any liberation and the scriptures are, therefore, useless.

(Reply). No. Bondage is nothing but a delusion of the intellect; the removal of this delusion is liberation. Bondage is nothing but *what* has been described.²

बोधमात्मज्योतिषा दीप्ता बोधमात्मनि मन्यते ।

बुद्धिर्नाम्योऽस्ति बोद्धेति सेयं भ्रान्तिर्हि धीगता ॥ ६० ॥

60. Illumined by the light³ of the Self, Pure Consciousness, the intellect (falsely) believes that it is itself conscious and that there is no one else which is so. This is delusion. It is in the intellect.

बोधस्यात्मस्वरूपत्वान्नित्यं तत्रोपचर्यते ।

अविबेकोऽप्यनाद्योऽयं संसारो नान्य इष्यते ॥ ६१ ॥

61. Consciousness which is of the nature of the eternal Self is superimposed⁴ on the intellect. This indiscrimination

¹ Kath. U , 5. 11.

² In verse 17 of this chapter. So the scriptures are not useless, as they teach the means to the removal of this delusion. See the following verse.

³ The reflection of the Self.

⁴ See foot-note 2, para 59, chapter II, prose part.

is also beginningless (like the Ignorance in which it is due). This indiscrimination, and nothing else, is what is called transmigratory existence.

मोक्षस्तप्राश एव म्याघ्रान्ययानुपपत्तिः ।

येषां घस्यन्तरापत्तिर्मोक्षो नाशस्तु तैर्मनः ॥ ६२ ॥

62. The removal of this indiscrimination, and nothing else, is what is called liberation as all other conceptions of it are unreasonable. It is the destruction of the Self according to those who consider liberation' to be the change of the individual Self into a different Being.*

भवस्थान्तरमप्येवमधिकारात्त युज्यते ।

विकारोऽवयवित्वं स्यात्ततो नाशो घटादिवत् ॥ ६३ ॥

63. Similarly, it is also not reasonable that liberation is a change of condition (on the part of the Self) as It is changeless. If, however, any change be assumed to exist in It, it must be admitted to consist of parts and so to be destructible like jars and other things.

तस्माद्भ्रान्तिरतोऽन्या हि बन्धमोक्षादिकल्पनाः ।

सांप्रत्यकाणादवौद्धानां मीमांसादृतकल्पनाः ॥ ६४ ॥

शास्त्रयुक्तिविहीनत्वान्नाद्वर्तय्याः कदाचन ।

शक्यन्ते शतशो वक्तुं दोषास्तासां सहस्रशः ॥ ६५ ॥

अपि निन्दोपपत्तेश्च यान्यतोऽन्यानि चेत्यतः ।

त्यक्त्वातो ह्यन्यशास्त्रोक्तीर्मतिं कुर्याद्दृढां धुधः ॥ ६६ ॥

अद्वामक्ती पुरस्कृत्य हित्वा सर्वमनाजैवम् ।

वेदान्तस्यैव तत्त्वार्थे व्यासस्याभिमतौ तथा ॥ ६७ ॥

* See footnote 1, verse 41, page 160.

* Brahman.

64—67. Therefore the conception of bondage and liberation different from this is wrong. The conceptions of the Sāṅkhyas, the Kāṇḍas and the Buddhists about them are not tenable according to reason. They should never be accepted. For they are not supported by reason and the scriptures. Hundreds and thousands of errors on their part may be mentioned. As the scriptures other than the *Vedas* have been condemned (in the ancient sacred tradition.) "scriptures other than these," (they should not be accepted). A wise man should give up the teachings of such scriptures and all crookedness, and, with faith and devotion, should have a firm understanding of the true import of the *Vedāntas* accepted by Vyāsa.¹

इति मणुना द्वयवादकल्पना निरात्मवादाश्च तथाहि युक्तिः ।
व्यपेतशङ्काः परयादतः स्थिरा मुमुक्षवो ज्ञानपथे स्युरित्युत ॥

68. False doctrines of dualism and those according to which the Self is not admitted have thus been refuted by reasoning, so that those who aspire after liberation may be steady in the path of Knowledge (described in the *Vedāntas*) and be free from doubts arising from others' doctrines.

एवसाक्षिकं ज्ञानमतीव निर्मलं विकल्पनाभ्यो विपरीतमद्वयम् ।
अवाप्य सम्यग्यदि निश्चितो भवेन्निरन्वयो निर्वृतिमेति शाश्वतीम् ॥

69. Having attained the extremely pure, non-dual Knowledge² which is Its own Witness and contrary to what

¹ The tradition is this. Those learned ones who want pure religion should doubt about the truth of the various scriptures found in the world, which are other than the *Vedas* etc.

² Bādarīyana, the author of the *Vedānta* Aphorisms.

³ Knowledge of *Brahman* that leads to liberation immediately.

is superimposed, a man, perfectly convinced (of the Truth of the Self), becomes free from Ignorance and gets eternal peace.

इदं रहस्यं परमं परायणं व्यपेतदोषैरभिमानवर्जितैः ।
समीक्ष्य कार्या मतिराजिबे सदा न तत्त्वद्वक्स्वान्यमतिर्हि कश्चन ॥

70. Having a firm grasp of this secret Knowledge,¹ the Supreme Goal, and being free from defects and vanity people should always fix their minds on *Brahman* which is always the same. For no man who knows *Brahman* to be different from himself is a knower of Truth.

अनेकजन्मान्तरसंचितैर्नरो विमुच्यतेऽज्ञाननिमित्तपातकैः ।
इदं विदित्वा परमं हि पावनं न लिप्यते व्योम इवेह कर्मभिः ॥

71. When he acquires this Knowledge, the supreme purifier, a man becomes free from all merit and demerit produced by Ignorance and accumulated in many other lives. He, like the ether, does not get attached to actions in this world.

प्रशान्तचित्ताय जितेन्द्रियाय च प्रहीणदोषाय यथोक्तकारिणे ।
शुलान्वितायानुगताय सर्वदा प्रदेयमेतत्सततं मुमुक्षवे ॥ ७२ ॥

72. This (Knowledge) should be imparted only to him whose mind has been pacified, who has controlled his senses and is freed² from all defects, who has practised the duties (enjoined by the scriptures) and is possessed of good qualities,³ who is always obedient (to the teacher) and aspires after liberation only.

¹ That the Self is *Brahman*.

² By the performance of *Vedic* actions without a desire for their

³ Such as, learning, humility and truth.

परस्य देहे न यथाभिमानिता परस्य तद्वत्परमार्थमीक्ष्य च ।
इदं हि विज्ञानमतीव निर्मलं संप्राप्य मुक्तोऽथ भवेद्य सर्वतः ॥

73. Just as one is free from the ideas of 'me' and 'mine' in respect of others' bodies, so, one becomes free from those ideas (in respect of one's own body) when one knows the supreme Truth. One becomes immediately liberated in all respects on attaining this very pure Knowledge.

नहीह लाभोऽप्यधिकोऽस्ति कश्चन
स्वरूपलामात्स हतो हि नान्यतः ।
न देयमैन्द्रादपि राज्यतोऽधिकं
स्वरूपलामं त्यपरोक्ष्य यन्नतः ॥ ७४ ॥

74. There is no attainment higher than that of Self-knowledge in the worlds of men and gods. It arises from nothing but the *Vedāntas*. This Knowledge of the Self, superior even to the kingdom of Indra, should, therefore, not be imparted to any person without examining¹ him carefully.

¹ See para II, Chapter I, prose portion.

सम्यग्मतिप्रकरणम् ॥ १७ ॥

CHAPTER XVII

RIGHT KNOWLEDGE

आत्मा ज्ञेयः परो ह्यारमा यस्मादन्यन्न विद्यते ।
सर्वद्वः सर्वदृक् शुद्धस्तस्मै ज्ञेयात्मने नमः ॥ १ ॥

1. *The Self to be known' is beyond everything as there exists nothing else. I bow down to that pure, all-knowing and omniscient One which is to be known.*

पदवाक्यप्रमाणज्ञैर्दीपभूतैः प्रकाशितम् ।
ब्रह्म वेदरहस्यं यैस्तान्निर्यं प्रणतोऽस्म्यहम् ॥ २ ॥

2. *I always bow down to those (teachers) who are conversant with words, sentences and sources of Knowledge and who, like lamps, have shown clearly to us Brahman, the secret of the Vedas.*

यद्वाक्सूर्यानुसंपातप्रनष्टध्वान्तकस्मयः ।
प्रणम्य तान्गुरुन्वद्वये ब्रह्मविद्याविनिश्चयम् ॥ ३ ॥

3. *I bow down to my teacher whose words fell (into my ears) and destroyed Ignorance (in me) like the sun's rays*

¹ Not as an object. See verse I, chapter II, part II.

falling on darkness and destroying it. I shall now state the right conclusion about the Knowledge of *Brahman*.

आत्मलाभात्परो नान्यो लाभः कश्चन विद्यते ।

यदर्था वेदवादाश्च स्मार्ताश्चापि तु याः क्रियाः ॥ ४ ॥

4. There is no other attainment higher than that of the Self. For that is the purpose for which the teachings of the *Vedas*, the *Smritis* and the actions¹ (described in the work-portion of the *Vedas*) are there.

आत्मार्थोऽपि हि यो लाभः सुखाद्येष्टो विपर्ययः ।

आत्मलाभः परः प्रोक्तो नित्यत्वाद्भ्रमवेदिभिः ॥ ५ ॥

5. The acquisition² considered to be a source of happiness on the part of oneself³ produces the opposite result⁴ also. The Knowers of *Brahman* say that the greatest acquisition is that of the Self as It is eternal.⁵

स्थयं लब्धस्वभावत्वाद्भ्रमस्तस्य न चान्यतः ।

अभ्यापेक्षस्तु यो लाभः सोऽन्यदृष्टिसमुद्भवः ॥ ६ ॥

6. Of the nature of being always⁶ attained the Self does not depend on anything else in order to be acquired. The acquisition that depends on other things (e.g., effort etc.) is due to Ignorance (and so vanishes when the means to which it is due vanish).

अन्यदृष्टिस्त्वविद्या स्वात्तन्त्राशो मोक्ष उच्यते ।

ज्ञानेनैव तु सोऽपि स्याद्विरोचित्याच्च कर्मणा ॥ ७ ॥

¹ They lead to Knowledge through the purification of the mind.

² Such as fame, wealth and so on. ³ Br. U., 1. 4. 8. and 2. 4. 5.

⁴ Pain owing to the loss of such acquisition

⁵ See verses 43 and 44, chapter 16

⁶ For it is the Self.

7. The conception (of the existence) of the non-Self is Ignorance the destruction of which is known to be liberation. This destruction is possible by means of Knowledge only which is incompatible with Ignorance. (Compatible with Ignorance) actions cannot destroy it.

कर्मकार्यस्वनित्यः स्याद्विद्याकामकारणः ।

प्रमाणं वेद एवात्र ज्ञानस्याधिगमे स्मृतः ॥ ८ ॥

8. That actions produced by desires caused by Ignorance give rise to perishable results' (and, that Knowledge produces an imperishable result,') are known on the evidence of the *Vedas*.

ज्ञानैकार्थपरत्वात् वाक्यमेकं ततो विदुः ।

एकत्वं ह्यात्मनो श्रेयं वाक्यार्थप्रतिपत्तिः ॥ ९ ॥

9. The learned know the *Vedas*¹ to be one continuous whole the only purpose of which is to demonstrate one thing viz., Knowledge inasmuch as the oneness of the Self² is to be known by the understanding of the *Vedic* sentences.³

वाच्यमेदानु नद्वेदः कस्यो वाच्यो हि नष्टरूपः ।

अथ येनतनः श्रेयः रूपं नाम च कर्म च ॥ १० ॥

10. (One may object that *Brahman* and the individual Self are different from each other as they are the meanings of

¹ e.g., higher regions. See Chh. U., 8 I 6.

² Liberation which is the Self itself and therefore imperishable.

³ The work and the knowledge portions of the *Vedas*. The work portion leads an aspirant performing *Vedic* actions through the purification of the mind, to Self knowledge.

⁴ Oneness of the Self with *Brahman*.

⁵ Such as, 'Thou art That', 'I am *Brahman*' and so on.

two words which are not synonymous. The objection is not reasonable) inasmuch as one has to know the difference between the words from that between their meanings and the difference between their meanings from that between the words. (Therefore the objector is led to the fallacy of reciprocal dependence. So no difference between them can be accepted, there being no *Vedic* evidence.) (Objection.) As the *Śruti* states three things besides the Self viz., names, forms and actions (it evidently supports the existence of things other than the Self).

असदेतत्पर्यं तस्मादम्योन्येन हि कल्पितम् ।

कृतो वर्णो यथा शब्दाच्छ्रुतोऽन्यत्र धिया यद्भिः ॥ ११ ॥

दृष्टं चापि यथारूपं युद्धेः शब्दाय कल्पते ।

एवमेतज्जगत्सर्वं भ्रान्तिबुद्धियिकल्पितम् ॥ १२ ॥

11, 12 (Reply.) As they are inter-dependent¹ like a painting² and a description³ of it, those three are unreal. So the whole of the universe exists only for a deluded intellect.

असदेतत्ततो युक्तं सच्चिन्मार्थं न कल्पितम् ।

वेद्म्यापि स एवाद्यो वेद्यं चान्यत्तु कल्पितम् ॥ १३ ॥

13. It is, therefore reasonable that these three are unreal. Existence-Knowledge only is real. (Existing prior to everything) It is both the knower⁴ and the known. It is the other things (i.e., name, form and action) only that are unreal.

¹ Br. U., I. 6. 3

² For we paint a picture (say, of a god) with the help of imagination when we hear a word (viz., the name of the god). Again, similarly, we give a name to a painting when we see it, say, on a wall

³ How it is both the knower and the known is explained in the next two verses.

येन वेत्ति स वेदः स्यात्स्वप्ने सर्वं तु मायया ।

येन पश्यति तच्चक्षुः गृणोति श्रोत्रमुच्यते ॥ १४ ॥

येन स्वप्नगतो वक्ति सा वाग्घ्राणं तथैव च ।

रसनस्पर्शने चैव मनश्चान्यत्तयेन्द्रियम् ॥ १५ ॥

14. 15. Existence-Knowledge¹ through which all things in dream are known is the knower.² It is the same entity that is the known³ in dream by *Maya*. It is the same Consciousness through which one sees, hears, speaks, smells, tastes, touches and thinks in that state is respectively called 'the eye, the ear, the larynx, the auditive organ, the tongue, the organ of touch and the mind. Similarly, It is the same Consciousness that becomes in dream the other organs⁴ also functioning variously.

कल्प्योपाधिभिरेषेतद्विभ्रं ज्ञानमनेकधा ।

आधिमेदाद्यथा मेदो मणेरकस्य जायते ॥ १६ ॥

16. Just as the same jewel assumes different colours owing to its proximity to different (coloured) things, so, this Pure Consciousness assumes different forms⁵ on account of various adjuncts which are superimposed on It (in dream).

आप्ततश्च यथा मेदो ज्ञानस्यास्य विकल्पितः ।

बुद्धिर्यं व्याकरोत्यर्थं भ्रान्त्या तृष्णोद्वेगक्रियः ॥ १७ ॥

17. As in dream, so in the waking state different forms⁶ are superimposed on this Consciousness. It manifests⁷

¹ See Br. U., 4. 3. 6.

² For there is no other illuminator there.

³ For there are no objects of knowledge in dream. See Br. U.,

4. 3. 10.

⁴ See verse 54 of this chapter.

⁵ See the next verse and note on it.

⁶ The knower, the known and the instruments of knowledge.

⁷ See G. K., 2. 13.

the objects of the intellect when it performs actions produced by desires due to delusion.

स्यन्ने तद्वत्प्रबोधे यो वहिश्चान्तस्तथैव च ।

आलेख्याध्ययने यद्वत्तदन्योन्यधियोद्वयम् ॥ १८ ॥

18. The events in the waking state are similar to those in dream. The ideas of the interior and exterior in the former state is as unreal¹ as in the latter like reading² and writing³ depending on each other.

यदायं कल्पयेद्भेदं तत्कामः सम्यग्वाकतुः ।

यत्कामस्तत्कतुर्भूत्या कृतं यत्तत्प्रपद्यते ॥ १९ ॥

19. When the Self manifests different objects It desires to have them ; and accordingly there arises in It a determination (to acquire those objects) It then meets with (those particular results of) actions done according to particular desires followed by particular determinations

अविद्यामयं सर्वमसत्तस्मादिदं जगत् ।

तद्वता दृश्यते यस्मात्सुषुप्ते न च गृह्यते ॥ २० ॥

20. Unperceived in deep sleep⁴ but perceived (in waking and dream) by those only who are ignorant the whole of this universe⁵ is an outcome of Ignorance and therefore unreal.

¹ G K., 2 9, 10

² Reading depends on a written page without which nothing can be read; and writing also depends on reading as we first read and then write. So both of them are unreal as the sounds represented by written letters are all-pervasive and have no forms. Hence they can neither be really written nor read

³ Though there is Ignorance in deep sleep one is then not conscious of it.

⁴ Consisting of name, form and action.

विद्याविद्ये श्रुतिप्रोक्ते एकत्वान्यधियौ हि नः ।

तस्मात्सर्वप्रयत्नेन शास्त्रे विद्या विधीयते ॥ २१ ॥

21. It is said in the *Śruti* that the consciousness of the oneness (of the individual Self and *Brahman*) is Knowledge, and that of a difference (between them) is Ignorance. Knowledge is, therefore, 'demonstrated in the scriptures with great care.

चित्ते तादृशीयद्यस्माच्छुद्धे विद्या प्रकाशते ।

यमैर्नियमैश्च यज्ञैश्च तपोमिस्रस्य शोधनम् ॥ २२ ॥

22. When the mind becomes purified like a mirror Knowledge is revealed in it. Care should, therefore, be taken to purify the mind by *yama* (Yama'), *niyama* (Niyama'), sacrifices¹ and religious austerities.

शारीरादि तपः कुर्यात्तद्विशुद्धयर्थमुत्तमम् ।

मनसादिसमाधानं तत्तदेहविशोधनम् ॥ २३ ॥

23. The best² austerities³ regarding the body, the mind and speech should be practised in order to purify the mind. The controlling of the mind and the emaciating of the body should be undertaken.

¹ For without being demonstrated it does not arise.

² Speaking the truth, non-stealing, continence, non-matrimony and non-sacrifice of p. 2.

³ External and internal cleanliness, contentment, study of the *Śāstra* and meditation on God.

⁴ It is done according to one's own taste and order of life, the result being offered to the Lord by the performer.

⁵ B1. G 12, 17-18

⁶ B2. G 12, 17-18-19

मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः ।
तज्ज्यायः सर्वधर्मैभ्यः स धर्मः पर उच्यते ॥ २४ ॥

24. The attainment of the onepointedness¹ of the mind and the senses is the best of austerities. It is superior to all religious duties and all other austerities.

एष्टे जागरितं विद्यात्स्मृतं स्वप्ने तदेव तु ।
सुषुप्तं तदभावं च स्वमात्मानं परं पदम् ॥ २५ ॥

25. Sensuous perceptions are to be regarded as the waking state. Those very perceptions revealed in sleep as impressions constitute the dream state. The absence of perceptions and their impressions is known to be deep sleep. (The witness of the three states) one's own Self should be regarded as the supreme Goal² to be realised.

सुषुप्त्याप्तं तमोऽज्ञानं बीजं स्वप्नप्रबोधयोः ।
स्यात्मबोधप्रदग्धं स्वाद्वीजं दग्धं यथाऽभवम् ॥ २६ ॥

26. What is called deep sleep,³ Darkness⁴ or Ignorance is the seed⁵ of the waking and dream states. It gets perfectly burnt by the fire of Self-knowledge (and it no more produces effects) like a burnt seed that does not germinate.

तदेकैकं त्रिधा ज्ञेयं मायाबीजं पुनः प्रमात् ।
मायाव्यात्माऽविकारोऽपि बहुधैको मलार्कवत् ॥ २७ ॥

¹ Regarding *Brahman*.

² *Brahman*.

³ It is called Ignorance because the modifications

of Ignorance are there in it

⁴ The word indicates a positive entity and hence it can be the material cause of the three states. (See the next verse.)

27. That one seed, called *Mâyâ*, is evolved into the three states¹ which come one after another again and again. The Self, the Substratum of *Mâyâ*, though one only and immutable, appears to be many like reflections of the sun in water.

वीजं चैकं यथा भिन्नं प्राणस्वप्नादिभिस्तथा ।

स्वप्नजाग्रच्छरीरेषु तद्वच्चैव जलेन्दुवत् ॥ २८ ॥

28. Just as the one seed, (called *Mâyâ*) is regarded as different according to different states such as, the undifferentiated,² dream, etc., so, the Self appears to be different in waking and dream bodies, (both individual and aggregate³) like reflections of the moon in water.

मायाहस्तिनमारुह्य मायाध्येको यथा प्रजेत् ।

आगच्छेत्तद्वदेवात्मा प्राणस्वप्नादिगोऽचलः ॥ २९ ॥

29. Just as a magician comes and goes on an elephant (created by his own magic), so, the Self, though devoid of all motion, appears to be undergoing conditions such as, the undifferentiated, dream, etc.

न हस्ती न तदारूढो मायाव्यम्यो यथास्थितः ।

न प्राणादि न तद्द्रष्टा तथा श्रोऽन्यः सदृशः ॥ ३० ॥

30. Just as (in the above example) there is no elephant nor its driver, but there stands the magician different from them, so, there are no undifferentiated etc. nor their knower. The Witness which is always of the nature of Pure Consciousness is different from them.

¹ Waking, dream and deep sleep.

² *Huranyagarbha* or the aggregate vital force before it is manifested.

³ Just as the sea may be regarded as the aggregate of waves.

ययद्वचश्रुणो नास्ति माया मायाविनोऽपि वा ।

ब्रह्माक्षस्यैव सा मायाऽमायाव्येय ततो भवेत् ॥ ३१ ॥

31. There is no magic for the people of right vision nor for the magician himself. It is only for the people of clouded vision that magic exists. Hence one, not really a magician, (wrongly) appears to be so.

[So, it is the ignorant only that wrongly believe that *Brahman* is the wielder of *Mâyâ* which is equally non-existent both for men of Knowledge and for *Brahman*.]

साक्षादेयः स विज्ञेयः साक्षादात्मेति च ध्यते ।

मिथ्यते हृदयमन्यिर्न चेदित्यादितः ध्यते ॥ ३२ ॥

32. The Self should be regarded as *Brahman* Itself in accordance with the *Srûti*s. 'The Self' is immediate,' 'All' knots of the heart are torn asunder,' 'if' not' and so on.

अशब्दादित्यतो नास्य ग्रहणं चेन्द्रियैर्भवेत् ।

सुखादिभ्यस्तथान्यत्वाद्बुद्ध्या वापि कथं भवेत् ॥ ३३ ॥

33. (Objection.) It is not perceived by the senses as It is devoid of sound etc. Again how can It be perceived by the intellect as It is different from pleasure and so on?

अदृश्योऽपि यथा राहुश्चन्द्रे विम्यं यथाम्भसि ।

सर्पगोऽपि तथैवात्मा सुखाद्येव स गृह्यते ॥ ३४ ॥

34. (Reply.) Just as *Râhu*,¹ though invisible, is seen in

¹ Br. U., 3. 4. 1 2 and 3 5. 1. ² Mu. U., 2. 2. 8. ³ Ke. U., 1. 5.

⁴ The name of a *dâtya* or demon who is supposed to seize the sun and moon and thus cause eclipses. Or the shadow of the earth and that of the moon falling on the moon and on the sun respectively during lunar and solar eclipses is what is known to be *Râhu*. See verse 40, chapter 18.

27. That one seed, called *Māyā*, is evolved into the three states¹ which come one after another again and again. The Self, the Substratum of *Māyā*, though one only and immutable, appears to be many like reflections of the sun in water.

बीजं धैकं यथा मिश्रं प्राणस्यप्रादिभिस्तथा ।
स्यप्राप्राच्छरीरेषु तद्वद्यात्मा जलेन्दुयत् ॥ २८ ॥

28. Just as the one seed, (called *Māyā*) is regarded as different according to different states such as, the undifferentiated,² dream, etc., so, the Self appears to be different in waking and dream bodies, (both individual and aggregate³) like reflections of the moon in water.

मायाहस्तिनमारुह्य मायाप्येको यथा व्रजेत् ।
आगच्छेत्तद्वदेवात्मा प्राणस्यप्रादिगोऽचलः ॥ २९ ॥

29. Just as a magician comes and goes on an elephant (created by his own magic), so, the Self, though devoid of all motion, appears to be undergoing conditions such as, the undifferentiated, dream, etc.

न हस्ती न तदारूढो मायाप्यन्यो यथास्थितः ।
न प्राणादि न तद्वद्वा तथा क्षोऽन्यः सदादृशिः ॥ ३० ॥

30. Just as (in the above example) there is no elephant nor its driver, but there stands the magician different from them, so, there are no undifferentiated etc. nor their knower. The Witness which is always of the nature of Pure Consciousness is different from them.

¹ Waking, dream and deep sleep.

² *Hiranyagarbha* or the aggregate vital.

³ Just as the sea may be regarded as.

38. That the Self is immutable is known from the *Srutis* 'As' if it were at rest' and 'It' moves as it were'. That It is pure is known from other *Srutis*, 'The thief' in this state' and 'Unattached'.

शक्त्यलोपात्सुषुप्ते षष्ठ्या बोधोऽविकारतः ।

ज्ञेयस्यैव विशेषस्तु यत्र चेति श्रुतेर्वचः ॥ ३९ ॥

39. The Self is conscious even in deep sleep as well as in waking and dream as Its power of Consciousness never ceases to exist and as It is changeless. It is only in the objects of knowledge that there is a difference" (in dreamless sleep,) as the *Sruti* says 'When there is'

व्यवधानादि पारोक्ष्यं लोकदृष्टेनारमनः ।

दृष्टेरारमस्वरूपत्वात्प्रत्यक्षं ब्रह्म सत्स्मृतम् ॥ ४० ॥

40. The consciousness* of objects (which arises out of the functioning of the eye etc., the non-self,) is mediately known; for it depends on an intervening reflection of the Self (in order to be known). As Brahman is the Self of (phenomenal) consciousness It is immediately* known

महि दीवान्तरापेक्षा यद्गृहीतप्रकाशने ।

बोधस्यात्मस्वरूपत्वाच्च बोधोऽन्यस्तथेप्यते ॥ ४१ ॥

41. Just as a second lamp is not necessary in order to illumine a lamp, so, a second consciousness is not necessary to make known Pure Consciousness which is of the nature of the Self.

¹ Br. U., 4. 3. 7.

² Br. U., 4. 3. 22.

³ In deep sleep the objects of Knowledge get merged in Ignorance.

⁴ Br. U., 4. 5. 15.

⁵ Modifications of the mind reflecting Pure Consciousness.

⁶ See verse, ■ chapter 14.

विष्णुस्यै विष्णुस्यै मानास्यै वा नदीयने ।

न हेयो नाप्युपादेय आत्मा नान्येन वा ततः ॥ ४२ ॥

42. The Self is not an object (of knowledge). There is no change or manyness in It. It is, therefore, capable of neither being accepted nor rejected (by Itself or) by anyone else.'

मयाहाम्यन्तरोऽर्जीर्णो जन्ममृत्युजरानिगः ।

अहमाग्नेति यो वेत्ति कुतोऽन्येय विमेति नः ॥ ४३ ॥

43 Why should a man have even the least fear who knows that he is the Self comprising the interior^a and exterior,^b beyond birth, decay, death and old age?

प्रगोयैतद्विधेः कर्म घर्णित्यादेरपोहनात् ।

तदस्पृहादिशास्त्रेभ्यस्तत्त्वमेवेति निश्चयात् ॥ ४४ ॥

44. It is only before the negation of the Idea of caste^c etc. on the evidence of the *Śruti*, 'Not^d large^e' and before the ascertainment of the nature of the Self on the authority of the sentence, 'Thou art That' and also before the demonstration of the Self (to one) on the part of (the knowledge portion of) the *Vedas* that *Vedic* actions are to be performed (and not afterwards).

पूर्वदेहपरित्यागे जात्यादीनां ग्रहाणतः ।

देहस्यैव तु जात्यादिस्तस्याप्येवं ह्यनात्मता ॥ ४५ ॥

^a For no one else exists except the Self.

^b The interior and exterior with reference to the body. The Self is the substratum of both the interior and exterior together with the body.

^c They are conditions of fitness for *Vedic* actions. ^d Br. U., 3. 8. 8.

45. Caste¹ etc. given up with the giving up of the previous body do belong to the body only (and not to the Self). For the very same reason (of being perishable) the body is also not the Self.

ममाहं चेत्यतोऽविद्या शरीरादिष्वनात्मसु ।

आत्मज्ञानेन हेया स्यादसुराणामिति श्रुतेः ॥ ४६ ॥

46. The conceptions of 'me' and 'mine' with regard to the non-Self, the body etc., are due to Ignorance and should be renounced by means of Self-knowledge as there is the *Shruti*,² 'of the Asuras'.³

दशाहाशीषकार्याणां पारिव्राज्ये निवर्तनम् ।

यथा, ज्ञानस्य संप्राप्तौ तद्विज्ञात्यादिकर्मणाम् ॥ ४७ ॥

47. Just as the duty of observing defilement for ten days (following child birth or the death of a kinsman) is refrained from when one becomes a wandering religious mendicant; so, the duties belonging to particular castes etc. come to an end when right Knowledge is achieved.

यत्कामस्तत्कृतुर्भूत्वा कृतं त्वन्नः प्रपद्यते ।

यदा स्वात्मदशः कामाः प्रमुच्यन्तेऽमृतस्तदा ॥ ४८ ॥

48. A man of Ignorance reaps⁴ the results of those actions done according to particular desires followed by

¹ See verse 5, Chapter 15.

² Chh. U., 8. 8. 4. 5.

³ Opponents of gods.

⁴ See verse 19 of this chapter.

particular determinations. But when the desires¹ of a man of Self-knowledge vanish he becomes immortal.²

आत्मरूपविधेः कार्यं क्रियादिभ्यो निवर्तनम् ।

न साध्यं साधनं याऽऽत्मा नित्यवृत्तः स्मृतेर्मनः ॥ ४९ ॥

49. The outcome of the ascertainment of the real nature of the Self is cessation from actions etc. and from having an end or a means. (For) It is, according to the *Smṛiti*³ eternally contended.

उत्पाद्याप्यधिकार्यणि संस्कार्यं च क्रियाफलम् ।

नातोऽन्यत्कर्मणा कार्यं त्यजेत्तस्मात्ससाधनम् ॥ ५० ॥

50. The results of actions are the production, acquisition, transformation and purification of something. They produce no other results. All actions with their accessories⁴ should, therefore, be given⁵ up.

तापान्तत्यादनित्यत्यादात्मार्थत्याग्य या यद्भिः ।

संहृत्वात्मनि तां प्रीतिं सत्यार्थी शुद्धमाधयेत् ॥ ५१ ॥

शान्तं प्राञ्चं तथा मुक्तं निष्कियं ब्रह्मणि स्थितम् ।

भुतेराचार्यवान्भेदं तद्विद्भितीति स्मृतेस्तथा ॥ ५२ ॥

51, 52. One desirous of attaining Truth should withdraw into the Self the love that he has for external persons

¹ For these are in the mind and such a man gives up his identification with it on the strength of Self-knowledge.

² *Brahman*.

³ *Bh. Gītā*, 4. 20.

⁴ Wife, children, wealth, sacred tuft of hair and holy thread.

⁵ By one who aspires after liberation which by its nature cannot be the result of any action.

or things. ' For this love, secondary' to that for the Self, is evanescent and entails pain. He then should take refuge in a Teacher who is tranquil, free, bereft of actions and established in *Brahman* as the *Sruti*¹ and *Smriti*² say " One having a Teacher knows " and " Know that."

स गुरुस्तारयेद्युक्तं शिष्यं शिष्यगुणान्वितम् ।

प्रह्वविद्याल्लवेनानु स्यान्तध्वान्तमहोदधिम् ॥ ५३ ॥

53. That teacher should immediately take the disciple in the boat of the Knowledge of *Brahman* across the great ocean of the darkness³ which is within him—the disciple who is of a one-pointed mind and endowed with the qualities⁴ of a (true) disciple.

दृष्टिः स्पर्शः श्रुतिर्घ्रातिर्मतिरिन्द्रातिरेयं च ।

शक्तयोऽप्याद्य मिथन्ते चिद्रूपत्वेऽप्युपाधिभिः ॥ ५४ ॥

54. The powers of seeing, touching, hearing, smelling, thinking, knowing and so on, though of the nature of Pure Consciousness,⁵ differ on account of adjuncts.⁶

अपायोद्धृतिहीनामिर्नित्यं दीप्यन्मयिर्यथा ।

सर्वज्ञः सर्वदेक् द्युद्धः सर्वं जानाति सर्वदा ॥ ५५ ॥

55. Just as the sun illumines the world with its rays which are free from growth and decay, so the Self always knows⁷ all things in general and all particular things and is pure.

¹ See verses 4 and 5 of this chapter.

² Chh. U., 6. 14. 2.

³ Bh. Gita 4. 34.

⁴ Ignorance ⁵ See verse 72, Chapter 16.

⁶ See verses 14, 15 and 16 of this chapter.

⁷ The eye etc., the sense organs

⁸ With Its consciousness which is itself.

अन्यदृष्टिः शरीरस्थस्नायुमात्रो ह्यविद्यया ।

जलेन्द्राद्युपमाभिस्तु तदर्मा च विभाव्यते ॥ ५६ ॥

56. Appearing to be in the body¹ owing to Ignorance and, therefore, appearing to be of the same size² as the body the Self is regarded as different from things other than the body (and possessed of its qualities) like the moon etc. reflected in water and appearing to be possessed of its qualities.

दृष्ट्वा बाह्यं निमील्याय स्मृत्या तत्प्रविहाय च ।

अधोन्मील्यात्मनो दृष्टिं ब्रह्म प्राप्नोत्यनध्यगः ॥ ५७ ॥

57. One merges the gross external objects experienced in the waking state in the subtle objects experienced in dream and these again in Ignorance. One then comes to have the vision of the Consciousness of the Self, attains *Brahman*³ and has not to follow any path (northern⁴ or southern.⁵)

प्राणाद्येयं त्रिकं हित्वा तीर्णोऽज्ञानमहोदधिम् ।

स्यात्मस्थो निर्गुणः शुद्धो बुद्धो मुक्तः स्वतो हि सः ॥ ५८ ॥

58. Having thus renounced⁶ the three states of the undifferentiated⁷ etc. one gets across the great ocean of Ignorance, for one is by nature established in the Self without qualities, pure, awakened and free.

¹ Gross and subtle.

² See verse 22, chapter 15.

³ For a clearer exposition see verses 65 and 66 of this chapter, and also Mā. U., 3—7.

⁴ The path which leads one to the region of *Brahmā* (Hiranyagarbha) at death. See Br. U., 6. 2. 15. and Bh. Gītā, 8. 24

⁵ The path leading to the region of the moon when one dies. See Br. U., 6. 2. 16, and Bh. Gītā, 8. 25.

⁶ i.e., one's identity with the three states.

⁷ Deep sleep

अजोऽहं चामरोऽमृत्युरजरोऽमय एव च ।

सर्वज्ञः सर्वदृक् शुद्ध इति बुद्धो न जायते ॥ ५९ ॥

59. One is not born again when one knows that one is unborn, deathless, devoid of old age, free from fear, pure and all-Knowing (i.e. knowing all particular things and things in general).

पूर्वोक्तं यत्तमोयीजं तद्वास्तीति विनिश्चयः ।

तदभावे कुतो जन्म ब्रह्मेकत्वं विजानतः ॥ ६० ॥

60. How can one be born again who has known the oneness of the Self and *Brahman* and is sure of the non-existence of the seed, called Ignorance, stated before? ¹

क्षीरात्सर्विष्यद्योद्धृत्य क्षितं तस्मिन्नपूर्ययत् ।

बुद्ध्यादेर्हस्तथाऽसत्यान्न देही पूर्ववद्भवेत् ॥ ६१ ॥

61. When the Witness is discriminated from the intellect etc. which are unreal It does not identify Itself again with the (gross or the subtle) body as before, just as butter raised from milk and thrown into it does not get mixed with it again.

सत्यं ज्ञानमनन्तं च रसादिः पञ्चकात्परम् ।

स्यामदस्यादिशालोकमहं ब्रह्मेति निर्भयः ॥ ६२ ॥

62. One becomes free from fear when one knows that one is *Brahman* which is Existence, Knowledge and Infinite beyond the five sheaths consisting of food etc.² and which is described in the *Sruti*³ as not perceivable and so on.

¹ Verse 26 of this chapter.

² The vital force, the mind, the intellect and bliss. See Tai. U. 2. 1. 5.

³ Tai. U., 2. 7.

यस्माद्गीताः प्रवर्तन्ते यादृमनःपायकादयः ।

तदात्मानन्दतरयमो न विमेति कुतश्चन ॥ ६३ ॥

63. That knower of the Truth of the Bliss of the Self has no cause of fear whatsoever. For afraid¹ of Him the organ of speech, the mind, fire and so on act regularly.

नामादिभ्यः परे भूम्नि स्याराज्ये चेत्स्थितोऽद्वये ।

प्रणमेत्कं तदात्मसो न कार्यं कर्मणा तदा ॥ ६४ ॥

64. Whom should the knower of the Self salute if he is established in his own Glory which is infinite, non-dual and beyond name² etc.? Actions then have no utility (for him).

विदाद्वैभ्यानरो घाशः स्मरन्नन्तः प्रजापतिः ।

प्रधिलीने तु सर्वस्मिन्प्राप्तोऽप्याकृतमुच्यते ॥ ६५ ॥

वाचारम्भणमाप्तत्वात्सुषुप्तादिभिरिदं त्यसत् । .

सत्यो ह्यध्वाहमित्येयं सत्यसन्धो विमुच्यते ॥ ६६ ॥

65, 66. The externally conscious individual which is one with the aggregate of the gross bodies, and the individual which is conscious internally only and one with the aggregate of the subtle bodies, are both merged³ in the individual experiencing deep sleep which is one with the undifferentiated.

As the three states viz., deep sleep etc. have words only for their support they are unreal. The truthful⁴ man, therefore, who knows that he is Existence-*Brahman* gets liberated.

¹ Tai. U., 2. 8. 1.

² Chh. U., chapter 7, parts 1—15.

³ Mā. U., 3—7 and verse 57 above.

⁴ Chh. U., 6. 16, 1—3.

भारूपत्वाद्यथा भानोर्नाहोरात्रे, तथैव च ।

ज्ञानाज्ञाने न मे स्यातां चिद्रूपत्वाविशेषतः ॥ ६७ ॥

67. I have no knowledge or ignorance in Me as I am of the nature of homogeneous Consciousness only, just as there is no day or night in the sun which is of the nature of light only.

शास्त्रस्यानतिशङ्क्यत्वाद्भ्रमैव स्यामहं सदा ।

ब्रह्मणो मे न द्वेयं स्याद् ब्राह्मं चेति च संस्मरेत् ॥ ६८ ॥

68. As the truth of the scriptures may never be doubted one should always remember that one is Brahman and, therefore, has nothing to accept or reject

अहमेव च भूतेषु सर्वेण्येको नमो यथा ।

मयि सर्वाणि भूतानि पश्यन्नेवं न जायते ॥ ६९ ॥

69. A man is never born again who knows that he is the One Existence in all beings like the ether and that all beings are in him.

न बाह्यं मध्यतो बान्तर्यव्यतेऽप्यस्वतः क्वचित् ।

अबाह्यान्तःधृते किञ्चित्तस्माच्छुद्धः स्वयंभ्रमः ॥ ७० ॥

70. The Self is pure and Self-effulgent having by nature no interior, exterior, middle or anything else anywhere according to the *Sruti*,¹ 'devoid of the interior and exterior.'

नेतिनेत्यादिशास्त्रेभ्यः प्रपञ्चोपशमोऽद्वयः ।

अविज्ञातादिशास्त्राच्च नैव द्वेयो ह्यतोऽप्ययथा ॥ ७१ ॥

* 1 Br. U., 2. 5. 19.

71. The Self is non-dual (and left over) by the negation of the universe according to the *Srutis*,¹ 'Not this, not this.' It should be known as described in the *Sruti*, 'Unknown' knower' and never otherwise.

सर्वस्यात्माहमेवेति ब्रह्म चेद्विदितं परम् ।

स आत्मा सर्वभूतानामात्मा ह्येषामिति श्रुतेः ॥ ७२ ॥

72. If one knows that one is the supreme *Brahman*, the Self of all, one should be regarded as the Self of all beings according to the *Sruti*,² 'their Self.'

जीवध्येत्परमात्मानं स्वात्मानं देवमञ्जसा ।

देवोपास्यः स देवानां पशुर्याय नियतते ॥ ७३ ॥

73. An individual becomes adorable by gods and free from being under their control (unlike beasts³ under men) if he clearly knows the supreme Self, the shining One to be himself.

अहमेव सदात्मनः शून्यस्थन्यैर्यथाश्रयम् ।

इत्येवं सत्यसंघन्याहमदाता न वन्यते ॥ ७४ ॥

74. The Truthful man⁴ who has renounced everything unreal⁵ does not get bound again when he knows that he is always Consciousness, the eternally existing Self devoid of everything like the ether.

रूपणास्नेऽन्यथातो विदुर्मत्र परं हि ये ।

स्वराशोऽनन्यदक स्वस्थमनस्य देवा धमन्वते ॥ ७५ ॥

¹ Br. U., 2. 3. 6.

² Br. U., 3. 2. 11

³ Br. U., 1. 4. 10.

⁴ Chh. U., 6. 16. 1-3

⁵ Chh. U., 6. 1. 4

75. Those are to be pitied who know the supreme *Brahman* to be otherwise ¹ Those, on the other hand, who know It to be not different from themselves are established in the Self and are their own masters.² They have all the gods under their control.

द्वित्या जात्यादिसंघन्धान्वाचोऽन्याः सह कर्मभिः ।

धोमित्येवं सदात्मानं सर्वं शुद्धं प्रपद्य ॥ ७६ ॥

सेतुं सर्वव्यवस्थानामहोरात्रादिवर्जितम् ।

तिर्यगूर्ध्वमधः सर्वं सकृज्ज्योतिरनामयम् ॥ ७७ ॥

76, 77. Give up all connection with caste etc., all actions and all talk regarding the non-Self. Always meditate on the pure Self, the all-comprehensive Principle as *Aum*³. The Self which like a causeway⁴ protects everything established (such as, castes, orders of life, etc.) and which, untouched by day and night, in all directions, horizontal, upward and downward and which, free from unhappiness, is of the nature of eternal Consciousness.

धर्माधर्मयिनिर्मुक्तं भूतभय्यात्कृताकृतात् ।

स्वमात्मानं परं विद्याद्विमुक्तं सर्वबन्धनैः ॥ ७८ ॥

78. One should know oneself to be the Supreme *Brahman* free from all bondage—merit, demerit, past, future, cause and effect.

¹ I e., to be other than the Self

² Not subordinate to any one else See *Chh U*, 7 25 2.

³ The sound 'Aum' is the name and symbol of *Brahman*. See *Kath U*, 1. 2. 16, 17

⁴ A causeway protects cornfields etc by preventing water from entering into them

अकुर्यन्सर्वं कुरुदस्तिष्ठन्नयेति धावतः ।

मायया सर्वशक्तित्वादज्ञः सन्बहुधा मतः ॥ ७९ ॥

79. The Self is the doer of everything though It is a non-doer. It is pure. It runs ahead of those that run though It does not move at all. It appears to be many though unborn. For It possesses all powers by *Mâyâ*.

राजयत्साक्षिमात्रत्वात्सानिध्याद्भ्रामको यथा ।

भ्रामयन्नगदात्माहं निष्क्रियोऽकारकोऽद्वयः ॥ ८० ॥

80. Without action, a non-agent and one without a second I, the universal Self, make the world go round like a king who is only a witness or like the loadstone which moves iron by its proximity only.

निर्गुणं निष्क्रियं नित्यं निर्द्वन्द्वं यन्निरामयम् ।

शुद्धं बुद्धं तथा मुक्तं तद्ब्रह्मास्मीति धारयेत् ॥ ८१ ॥

81. One should have the conception that one is *Brahman* which is without qualities, without actions, Eternal, free from duality, free from unhappiness, pure, awakened and free.

बन्धं मोक्षं च सर्वं यत् इदमुभयं हेयमेकं द्वयं च ।

ज्ञेयं ज्ञेयाभ्यतीति परममधिगतं तस्यमेकं विशुद्धम् ।

विज्ञायैतदध्यायच्छ्रुतिमुनिगदितं शोकमोहायतीति ।

सर्वज्ञः सर्वकृत्स्याद्भवभयरहितो ब्राह्मणोऽवाप्तकृत्यः ॥ ८२ ॥

82. Having gained a perfect knowledge of bondage and liberation with their causes (viz., Ignorance and Knowledge respectively), having acquired a complete understanding of the cause¹ and effect² which are objects of knowledge and

¹ एकं in the text.

² द्वयं in the text.

are, (therefore,) to be negated, and having properly known the one supreme and pure Truth (to be the Self) which is beyond all objects of knowledge, known in the *Vedāntas* and taught by *Srutis* and knowers of *Brahman* one stands freed from the fear of being born again, becomes all-knowing, has everything accomplished, goes beyond grief and delusion and, (therefore,) has the acme of his life fulfilled.

न स्वयं स्वस्य नान्यश्च नान्यस्यात्मा च हेयगः ।

उपादेयो न चाप्येषमिति सम्यग्मतिः स्मृता ॥ ८३ ॥

83. The Self cannot be accepted or rejected by Itself or others, nor does It accept or reject anyone else. This is right Knowledge.

भात्मप्रत्यायिका ह्येषा सर्ववेदान्तगोचरा ।

हात्मेतां हि विमुच्यन्ते सर्वसंसारवन्धनैः ॥ ८४ ॥

84. For this Knowledge, the subject of all the *Vedāntas*, produces the conviction that the Self is *Brahman*. One becomes perfectly free from the bondage of this transmigratory existence when one achieves it.

रहस्यं सर्ववेदानां देवानां चापि यत्परम् ।

पवित्रं परमं ह्येतत्तदेतत्संप्रकाशितम् ॥ ८५ ॥

85. This Knowledge, the supreme purifier, the greatest secret¹ of all the *Vedas* and gods² is revealed here (in this chapter).

¹ For this Knowledge does not come without being taught by a Teacher.

² Not easily attainable even by gods. See Kath. U., I. I. 21.

नैतदेयमशान्ताय रहस्यं ज्ञानमुत्तमम् ।

विरक्ताय प्रदातव्यं शिष्यायानुगताय च ॥ ८६ ॥

86. This supreme and secret Knowledge should not be imparted to one who has not controlled oneself, but should be given to a disciple who is obedient and dispassionate.

ददत्तश्चात्मनो ज्ञानं निष्कयोऽन्यो न विद्यते ।

ज्ञानमिच्छंस्तरेत्तस्माद्युक्तः शिष्यगुणैः सदा ॥ ८७ ॥

87. As there is no other equivalent (which a disciple may offer to the teacher) for imparting (to him) Self-knowledge one should always possess the qualities¹ of a disciple, achieve Knowledge and thus get across the ocean of trans-migratory existence.

ज्ञानं श्रेयं तथा ज्ञाता यस्मादन्यो ॥ विद्यते ।

सर्वज्ञः सर्वशक्तिर्यस्तस्मै ज्ञानात्मने नमः ॥ ८८ ॥

88. I bow down to that All-knowing and All-powerful One who is of the nature of Consciousness and besides whom there is nothing else viz., a knower, knowledge or an object of Knowledge.

विद्यया तारिताः स्मो वैज्जगन्मृत्युमहोदधिम् ।

सर्वज्ञेभ्यो नमस्तेभ्यो गुरुभ्योऽज्ञानमकुलम् ॥ ८९ ॥

89. I bow down to my most adorable Teacher who is all-knowing and has, by imparting Knowledge to me, saved me from the great ocean of births and deaths filled with Ignorance.

¹ See verse 72, Chapter II

तत्त्वमसिप्रकरणम् ॥ १८ ॥

CHAPTER XVIII

‘THOU ART THAT’

येनात्मना विलीयन्ते उद्भवन्ति च घृण्यः ।

नित्यायगतये तस्मै नमो धीमत्ययात्मने ॥ १ ॥

1. I bow down to that Eternal consciousness, the Self of the modifications of the intellect, in which¹ they merge² and from which they spring.³

प्रमथ्य यज्ञोपमयुक्तिसंभूतैः सुतेररातीञ्छतशो यच्चोसिमिः ।

ररक्ष वेदार्थनिधिं विशालधीर्नमो यतीन्द्राय गुरोर्गरीयसे ॥२॥

2. I bow down to the great mendicant, the Teacher of my Teacher who, of great intellect, routed hundreds of enemies of the *Sruti* by means of words comparable to swords and made impenetrable through thunder-like reasoning, and who protected the treasure of the real import of the *Vedas*.

नित्यमुक्तः सदेवास्मीत्येवं चेश भवेन्मतिः ।

किमर्थं थाययत्येव मातृवच्च्युतिरादरात् ॥ ३ ॥

¹ Just as circles of fire (e.g., in a revolving torch) merge in and spring from fire

² e.g., during deep sleep.

³ e.g., during waking and dream when they spring from the Self.

3. If the conviction, 'I am nothing but Existence and am ever free' were impossible to be attained, why should the *Sruti* teach us that so affectionately like a mother?

सिद्धादेयाहमित्यस्माद्युष्मद्भर्मो निषिध्यते ।

रज्यामिवाहिधीर्युक्तया तत्त्वमित्यादिशासनैः ॥ ४ ॥

4. Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-Self is negated from the eternally existing Self implied by the word 'I', on the evidence of the *Srutis*, 'Thou art That' etc. and by reasoning.

शास्त्रमामाप्स्यतो ज्ञेया धर्मदिरस्तिता यथा ।

पिपापोहो यथा ध्यानाद् हुतिः स्यात्पाप्मनस्तथा ॥ ५ ॥

5. *Brahman* should be regarded as the Self on the evidence of the scriptures, just as religious duties are known from the same source. Ignorance vanishes (immediately on the attainment of right Knowledge) like the effect of poison coming to an end when *mantras*¹ are remembered.

सद्ब्रह्माहं करोमीति प्रत्ययायात्मसाक्षिकौ ।

तयोरप्लानजस्यैव त्यागो युक्ततरो मतः ॥ ६ ॥

सदस्मीति प्रमाणोन्वा धीरन्या तन्निर्मोद्भवा ।

प्रत्यक्षादिनिमा वापि वाप्यते दिग्धमादिषन् ॥ ७ ॥

6, 7. It is reasonable that of the two ideas, 'Existence-Brahman' and 'I am an agent' both of which the Self for their witness, the one owing its origin to Ignorance should be given up. Springing from evid-

¹ Sacred formulae addressed to individual deities like *Ganad* others.

which are only apparently so, viz., sense-perceptions etc., it gets negated like a mistaken notion of a direction by the other one which has its source in the right evidence of the *Pedas*.¹

कुरु भोकेति यच्छास्त्रं लोकबुद्धयनुवादि तत् ।

सदस्मीति धृतेर्जाता बाध्यतेऽन्यैतयैव धीः ॥ ८ ॥

8. When they say ‘Do this’ and ‘You are experiencers’ the scriptures restate popular conceptions. The Knowledge, ‘I am Existence’ arises from the *Śruti*. The other² (arising from injunctive scriptures) is negated by it.

सदैव त्वमसीत्युक्तं नात्मनो मुक्तता स्थिरा ।

प्रयतते मसंचक्षामतो युक्त्याऽनुचिन्तयेत् ॥ ९ ॥

9. (Objection)³ Absolute liberation does not arise when one is told, ‘Thou art That.’ One should, therefore, have recourse to the reiteration (of the idea, ‘I am Brahman’) and support it with reasoning.

सहसुक्तं न गृह्णाति वाक्यार्थोऽपि यो भवेत् ।

भवेत्ततेऽत एवाभ्युद्योचाम द्वयं हि तत् ॥ १० ॥

10. Even acquainted with the (literal) meaning of the sentence ‘one, once told, cannot know its true import but requires other things which, as we have said, are two.’⁴

¹ For they are words of the Lord. See Br S⁴, 1. 1. 3.

² i.e., the idea of agency and of experiencing.

³ Objections—verses 9-13.

⁴ i.e., ‘Thou art That’.

⁵ (1) Mental repetition of the sentence and (2) looking for reasoning in support of it.

नियोगोऽप्रतिपन्न्यात्कर्मणां न यथा भवेत् ।

अविच्छेदो भवेत्तावद्याचरन्नेवेचनाऽदृष्टा ॥ ११ ॥

11. Just as an injunction regarding *Vedic* actions is necessary,¹ so, it is not incompatible (in the case of one so long as one has not directly known the Self and Self Knowledge has not been firmly grasped by one.

वेदितं च तथा मिथ्या स्वच्छन्दः प्रतिपद्यते ।

प्रसंख्यानमतः कार्यं यावदात्मानुभूयते ॥ १२ ॥

12. All one's efforts (viz., self-control etc.) become useless if one can know *Brahman* without being enjoined. One should, therefore, go on with the repetition so long as the Self is not known.

सदस्मीति च विज्ञानमक्षजो बाधते भुवम् ।

शब्दोर्थं दृढसंस्कारो दोषैश्चारुप्यते बहिः ॥ १३ ॥

13. Firm impressions originating from sense-perception do surely negate the Knowledge. 'I am *Brahman*' arising from the *Srutis*.² Moreover an aspirant is attracted towards external objects through impurities (such as, attachment and so on).

भूतानुमानजन्मानौ सामान्यविषयी यतः ।

प्रत्ययाक्षजोऽवश्यं विशेषार्थो निवारयेत् ॥ १४ ॥

¹ Even when actions are known from *Vedic* statements an injunction regarding them is necessary so that one may get the result *arisi* from the observance of the injunction.

² From the *Vedic* statement, 'Thou art that'

³ Br. U., 1, 4, 10.

14. Perceptual Knowledge¹ which has for its objects particular properties of things does surely contradict that² which arises from hearsay and inference and which is related only to generic properties of things.

वाक्यार्थग्रन्थयो कश्चिन्निर्दुःखो नोपलभ्यते ।

यदि वा दृश्यते कश्चिद्वाक्यार्थश्रुतिमात्रतः ॥ १५ ॥

निर्दुःखोऽतीतदेहेषु कृतभावोऽनुमीयते ।

अर्था नोऽशास्त्रसंवेद्या स्वादनिष्टं तथासति ॥ १६ ॥

15, 16. No one is seen freed from the distress (of this transmigratory existence) simply by understanding the meaning of the sentence. If, however, a rare man³ is seen to be freed from such distress on the mere hearing of it he must be inferred to have practised repetition in previous lives. Moreover our⁴ conduct will have to be regarded as non-scriptural (if you do not admit the existence of an injunction) in this case.⁵ But that is not desirable.

सदसीति फलं चोक्तवा धिधेयं साधनं यतः ।

न तदभ्युत्पत्तिसंख्यानात्मसिद्धार्थमिहेष्यते ॥ १७ ॥

17. (Just as everywhere in the *Vedas*) the means to an end is enjoined after stating the result⁶ to be achieved, so, here⁷ (the result, 'Thou art That' is stated and) the

¹ e.g., the knowledge that arises by actually seeing fire.

² e.g., the knowledge that arises on hearing the word 'fire' or through inference on seeing smoke.

³ e.g., Vāmadeva, who, while in his mother's womb, had Self-knowledge. See *At U.*, 2. 5. ⁴ The conduct of mendicants.

⁵ In the case of one who has become acquainted with the sentence, but not with the Self.

⁶ For example, 'desirous of attaining heaven a man should perform sacrifices. Similarly, desirous of attaining *Brahman* one should practise the said repetition.

⁷ In the *Vedāntas*.

means can be nothing but this repetition which only¹ is regarded as being capable of revealing an eternally existing thing.²

तस्मादनुभवायैव प्रसंचक्षीत यत्नतः ।

त्यजन्साधनतत्साध्यविरुद्धं शमनादिमान् ॥ १८ ॥

18. Therefore, practising self-control etc. and renouncing everything³ incompatible with this end⁴ and the means⁵ to it one should carefully practise the said reiteration in order directly to know the Self.

नैतदेवं रहस्यानां नेतिनेत्ययसानतः ।

क्रियासाध्यं पुरा धाव्यं न मोक्षो नित्यसिद्धतः ॥ १९ ॥

19. (Reply). This is not so; for the *Upanishats* end⁶ with 'Not this, not this' (and deal with nothing⁷ else). Results to be achieved by means of actions are heard of in the previous⁸ part of the *Vedas* but not liberation which has an eternal existence (and is not achievable by means of any action).

पुत्रदुःखं यथाध्यस्तं पित्राऽदुःखे स्व भारमनि ।

अहंकर्ता तथाध्यस्तो नित्यादुःखे स्व भारमनि ॥ २० ॥

20. Just as the distress experienced by one's son is superimposed by the father on himself who has no distress at all, so, the ego is superimposed on the Self which is eternally free from any pain whatsoever.

¹ And not sacrifices etc.

² *Brahman*

³ All actions.

⁴ The direct Knowledge of *Brahman*.

⁵ The said repetition.

⁶ *Le.*, with *Brahman* having duality negated from It.

⁷ *Le.*, they do not enjoin actions.

⁸ Is the work portion.

सोऽध्यासो नेतिनेतीति शासवत्प्रतिषिध्यते ।

भूयोऽध्यासविधिः कश्चित्कुतश्चिन्नोपपद्यते ॥ २१ ॥

21. This superimposition (of the ego on the Self) is negated on the evidence of the *Śruti* 'Not this, not this', as if¹ it were a reality. And hence no injunctions² which are all due to superimposition can by any means be reasonable (after such a negation has taken place).

आत्मनीह तद्याध्यासः प्रतिषेधस्तथैव च ।

मलाध्यासनिषेधो ह्ये क्रियेते च यथाऽयुधैः ॥ २२ ॥

22. Just as colour is superimposed on and negated from the sky by ignorant people, so, there are the superimposition (of the ego) on the Self and its negation from it.

शासवत्प्रतिषिध्येत मोक्षोऽनिर्यो भवेद्ध्रुवम् ।

अतोऽशासनिषेधोऽयं दिव्यग्निचयनाद्वियत् ॥ २३ ॥

23. This negation is not one of a reality, but of a false superimposition only like the prohibition of the placing of fire³ on the highest region of the sky; for liberation would have surely been transitory if things really existing were negated.

संभाव्यो गोचरे शब्दः प्रत्ययो वा न चान्यथा ।

न संभाव्यौ तदात्मन्यादहंकर्तुस्तथैव च ॥ २४ ॥

¹ For it is only things superimposed that are negated.

² Such as, the repetition of the sentence

³ There is the scriptural statement that fire should be placed neither in the highest nor in the middle region of the sky. The placing of fire in those two regions is an impossibility, still it is forbidden like the real placing of fire on the earth.

24. It is only to objects of knowledge and not to non-objects that a word ¹ or an idea ² can be applied. *Brahman* which is the Self of them and also of the ego is not within the scope of a word or an idea.

अहंकारमिनि न्यस्तं चैतन्ये कर्तृतादि यत् ।

नेति नेतीति तत्सर्वं साहंकारा निरिच्यते ॥ २१ ॥

25. Everything such as agency etc. superimposed ³ by the ego on (the Self), *Pure Consciousness* is negated together with the ego on the evidence of the *Śruti*, 'Not this, not this.'

उपलब्धिः स्वयंज्योतिर्दृशिः प्रत्यक्सदक्रियः ।

साक्षात्सर्वान्तरः साक्षी चेता नित्योऽगुणोऽद्वयः ॥ २२ ॥

26. (The self is then known to be) Intelligence, Self-effulgent, a Seer, the Innermost, Existence, free from actions, directly cognised, the Self of all, the Witness, One imparting consciousness to others, Eternal, devoid of qualities and without a second.

संनिधौ सर्वदा तस्य स्यात्तदाभोऽभिमानहृत् ।

आत्मात्मीयं ह्ययं चातः स्यादहंममगोचरः ॥ २३ ॥

27. On account of the constant proximity of the conscious Self the ego also appears to be conscious.⁴ Hence the two things viz., oneself⁵ and things related to oneself denoted by the words, 'I' and 'mine' originate.

¹ i e., all the evidences.

² Through the indiscrimination between the intellect and the Self.

³ e.g., Proximate to a red flower a crystal appears to be red.

⁴ The experiencer, the agent.

जातिकर्मादिमत्त्वाद्दि तस्मिंश्शब्दास्त्वहंकृतिः ।

न कश्चिद्वर्तते शब्दस्तदभावात्स्व आत्मनि ॥ २८ ॥

28. As the ego is possessed of species, action, etc. words are applicable to it. But no word can be used with respect to the innermost Self owing to the absence ¹ of these from it.

आमासो यत्र तत्रैव शब्दाः प्रत्यगर्ह्ये स्थिताः ।

लक्षयेयुर्न साक्षात्तमभिदध्युः कथंचन ॥ २९ ॥

नह्यजात्यादिमान्कश्चिदर्थः शब्दैर्निरूप्यते ॥ ३० ॥

29, 30. Words which denote the ego and the other things which reflect the innermost Self express the latter only indirectly but by no means describe It directly. For nothing that has no species etc. can be described by means of words.

आत्मासासो यथाहंकृदात्मशब्दैस्त्रयोऽप्यते ।

उत्सुकादौ यथाग्नयर्थाः परार्थत्वात् चाज्ञता ॥ ३१ ॥

31. Just as words denoting ² the action of fire are applied only indirectly and not directly to torches etc. (having fire in them) as they imply a thing ³ different from torches etc. ; so, words ⁴ implying the Self are applied to the ego having the reflection of the Self and appearing like It).

मुद्यादन्यो मुद्याभासो यथादर्शानुकारतः ।

आमासान्मुखमप्येवमादर्शाननुयतेनात् ॥ ३२ ॥

अहंकृत्यात्मनिर्भासो मुद्याभासवद्विष्यते ।

मुगयत्स्मृत आत्मान्योऽविविक्ती तौ तथैव च ॥ ३३ ॥

¹ See Verse 24 of this chapter.

² The word: "burn" for example, is used with reference to a torch when we say "The torch burns a thing".

³ Fire.

⁴ e.g., the word, 'I' implying Existence, Knowledge, Bliss, etc.

32, 33. As it imitates the mirror the reflection of a face is different from the face. The face which does not depend on the mirror (for its existence) is also different¹ from its reflection. Similarly, the reflection of the Self in the ego is also regarded (as different from the pure Self) like that of the face which is different from the face. The pure Self is considered to be different (from Its reflection) like the face (which is different from its own). In fact, however, the Self and Its reflection are free² from (real) distinction (between each other like the face and its reflection³).

संसारो च स इत्येक आमासो यस्त्यहंति ।

यस्तुच्छाया स्मृतेरन्यन्माधुर्यादि च कारणम् ॥ ३४ ॥

34. (Objection). Some say that the reflection in the ego (as distinct from the Self) is the individual soul.⁴ (But if one asks how the reflection which is not a reality can experience anything at all the objector answers that) the

¹ As a matter of fact it is the real face reflected in a mirror and acquiring, as it were, the quality of being in it and possessing its properties that is called the reflection. The reflection cannot be real, because it is not *always* in the mirror; nor can it be called absolutely unreal, because it is sometimes seen there. Therefore, the reflection is indescribable and the face is different from it.

² Though there is an apparent distinction there is not a real one between the Self and Its reflection nor between the Self and the intellect. For is a matter of fact neither the reflection nor the intellect has an existence independent of the Self. The conclusion is that Pure Consciousness, reflected in Ignorance and the ego etc., its modifications, is regarded as the individual experiencing transmigratory existence owing to a non-discrimination between Itself and Its reflection. See

Chapter.

³ existence dependent on that of the face.

⁴ of this transmigratory existence.

reflection is a reality as the shadows of things are known to be realities according to the *Smṛiti*.¹ Not only so, there is another reason also (why a shadow should be regarded as a reality). For a man in a shadow feels refreshingly cool.*

शैकदेशो विकारो वा तदाभासाद्ययः परे ।

अहंकर्तव्य संसारी स्वतन्त्र इति केचन ॥ ३५ ॥

35. (Other objections). Some say that the individual soul is a part of Pure Consciousness. Others hold that it is a modification of the same. Still others are of opinion that the ego together with the reflection of Pure Consciousness in it is the individual soul. Others again think that it is the independent ego, (neither a part nor a modification,) which is the experiencer of this mundane existence.

अहंकारादिसंतानः संसारी, नान्यथी कश्चित् ।

इत्येवं सौमता आहुस्तत्र न्यायो विचार्यताम् ॥ ३६ ॥

36. The³ Buddhists say that the series of the momentary⁴ consciousnesses, 'I' and so on, is the individual soul. There is no witness⁵ (distinct from the series to see the beginning and the end of these momentary phenomena). Now examine which of these doctrines⁶ is reasonable.

संसारिणां कथा त्वास्तां ग्रहृतं त्वधुनोच्यते ।

मुखाभासो य आदर्शो धर्मो नान्यतरस्य सः ।

दयोरेकस्य चेद्धर्मो विद्युक्तेऽन्यतरे भवेत् ॥ ३७ ॥

¹ 'One should not deliberately cross the shadow of one's teachers and other superiors.'

² Therefore a shadow must be a real thing having the property of coolness.

³ See verse 23, Chapter 16.

⁴ Produced and destroyed every moment.

⁵ See footnote 1, verse 14, Chapter 16.

⁶ Including that of the author. See footnote 2, page 214.

37. Let us now stop discussing the different doctrines about the transmigratory soul. Let us go on with the present subject.¹ The reflection of the face in the mirror is a property neither of the face nor of the mirror. For if it were the property of either of the two, it would continue even if the other were removed.

मुखेन व्यपदेशात्स मुखस्यैवेति चेन्मतम् ।

नादर्शानुविधानाच्च मुखे सत्यविमायतः ॥ ३८ ॥

38. If it is argued that it² is a property of the face because it² is called after it, that cannot be so. For it imitates³ the mirror and is not seen even when the face is there (but the mirror is removed).

द्वयोरेवेति चेत्तन्न द्वयोरेवाप्यदर्शनात् ।

अदृश्यस्य सतो दृष्टिः स्याद्राहोऽञ्चन्द्रसूर्ययोः ॥ ३९ ॥

39. (First line). If you say that it is the property of both, we say 'No'; because it is not seen even when both are present (but improperly placed).

(Second line). (Objection). It may be said that Rāhu, a real thing, though invisible, is (sometimes)⁴ seen in the sun and moon; (so the reflection of the face, a reality, though invisible, is sometimes⁴ seen in the mirror).

राहोः प्रागेव वस्तुत्वं सिद्धं शास्त्रप्रमाणतः ।

छायापक्षे त्ववस्तुत्वं तस्य स्यात्पूर्वेयुक्तिः ॥ ४० ॥

¹ Viz., the reflection. Five alternatives are discussed. Verses 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The last one in the book.

reflection of the face.

that the mirror is subject to.

ipses. See footnote 4, verse 34, Ch. 17.

mirror is properly placed.

40. (Reply). That Rāhu is a real¹ thing = known from the scriptures² before one sees it in the sun or moon. But according to those who hold that it is the shadow of the earth it cannot be a real thing and the unreality of the reflection has been proved by arguments before.³

छायाकान्तेर्निषेधोऽयं नतु वस्तुत्वसाधकः ।

नह्यर्थान्तरनिष्ठं सद्वाक्यमर्थान्तरं वदेत् ॥ ४१ ॥

41. This is a prohibition⁴ regarding the crossing of the shadows (of one's teachers and other superiors); but it does not prove the reality of a shadow as a sentence expressing one meaning cannot express another at the same time.

माधुर्यादि च यत्कार्यमुष्णद्रव्याद्यसेयनात् ।

छायाया न त्वदृष्टत्वादयामेव च दर्शनात् ॥ ४२ ॥

42. That one feels cool while sitting in a shadow⁵ is not the effect of the shadow on one. It is due to one's refraining from using warm things. Coolness is found to belong to water but not to a shadow⁶.

आत्माभासाध्याधैर्यं मुक्ताभासाध्या यथा ।

गम्यन्ते शास्त्रयुक्तिभ्यामाभासासत्यमेव च ॥ ४३ ॥

43. The Self, its reflection and the seat of the reflection, (i.e., the intellect) are comparable to the face, its reflection

¹ See footnote 4, verse 34, Ch. 17.

² But there is no such evidence with regard to the existence of the reflection.

³ Verses 37-39, previous page.

⁴ See footnote 4, verse 34.

⁵ See verse 34, page 214.

⁶ For, sitting in the shadow of a hot piece of stone, one does not feel cool at all.

and the mirror. The unreality of the reflection is known from the scriptures and reasoning.

न दृशेरधिकारित्वादाभासस्याप्यवस्तुतः ।

नाचितित्यादहंकर्तुः कस्य संसारिता मवेन् ॥ ४४ ॥

44. (Objection). Who is the experiencer of transmigratory existence as it cannot belong to the Self which is changeless, neither to the reflection which is not real nor to the ego which is not a conscious entity ?

अधिद्यामात्र एवातः संसारोऽस्त्यविवेकतः ।

कूटस्थेनात्मना नित्यमात्मयानात्मनीय सः ॥ ४५ ॥

45. (Reply). Let the transmigratory condition then be only a delusion due to the indiscrimination (between the Self and the non-Self). It always has an (apparent) existence due to the real existence of the changeless Self and, therefore, appears to be pertaining to it.

रज्जुमर्पो यथा रज्ज्या सात्मकः प्राग्विवेकतः ।

अवस्तु सन्नपि त्वं कूटस्थेनात्मना तथा ॥ ४६ ॥

46. Just as a rope-snake (a rope mistaken for a snake), though unreal, has an existence due to that of the rope before the discrimination between the rope and the snake takes place; so, the transmigratory condition, though unreal, is possessed of an existence¹ due to that² of the changeless Self.

आन्माभान्माध्ययद्यात्मा प्रत्ययैः स्यैविकाग्यान् ।

गुर्वा दुःखा च संसारी नित्य एवेति चेन्न ॥ ४७ ॥

¹ Empirical or phenomenal existence.

² Real existence.

47. Some say that the Self, to which the reflection belongs, though changeful on account of the modifications of the mind pertaining to Itself such as, 'I am happy', 'I am miserable' and, though an experiencer of the transmigratory condition, is eternal.

आत्माभासापरिज्ञानाद्यात्मात्म्येन विमोहिताः ।

महंकर्तारमात्मेति मन्यन्ते ते निरागमाः ॥ ४८ ॥

48. Having no knowledge of the *Vedas* and deluded on account of the lack of the real knowledge of the Self and Its reflection they consider the ego to be the Self.

संसारो यस्तु संस्तेषां कर्तृभोक्तृत्वलक्षणः ।

आत्माभामाध्याज्ञानात्संसारमयविवेकनः ॥ ४९ ॥

49. That transmigratory existence consisting of agency and the experiencing (of pain and pleasure) is, according to them, a reality. They, therefore, continue to be born again and again on account of the ignorance of the nature of the Self, its reflection and the Seat of the reflection (the intellect) between which they cannot discriminate.

धैर्यव्यामानता बुद्धेरात्मनस्तत्स्वरूपता ।

मयाधेर्ज्ञानदर्पेभ्य वेदः शास्त्रीति युज्यते ॥ ५० ॥

50. That the *Vedas* imply the Self by means of words such as, 'Knowledge etc.' becomes reasonable if it is true that the Self is of the nature of Pure Consciousness and the intellect has Its reflection in it.

¹ Words such as, Existence, Bliss and so on

² These words will then be applied directly to the intellect with the reflection of the Self in it and indirectly to the Self. See verse 29.

प्रवृत्तिप्रत्ययार्थौ यौ मिश्रावेकाश्रयो यथा ।

करोति गच्छतीत्यादौ दृष्टौ लोकप्रसिद्धितः ॥ ५१ ॥

नानयोद्धर्थाश्रयत्वं च लोके दृष्टं स्मृतौ तथा ।

जानात्यर्थेषु को हेतुद्धर्थाश्रयत्वे निगद्यताम् ॥ ५२ ॥

51, 52. (Objection).¹ It is well known among the people that the meaning² of the root and that³ of the verbal suffix, though different from each other in each of the words such as, 'does', 'goes', etc., are seen to belong to the same subject.⁴

They are not seen to belong to two different subjects either according to ordinary people or grammarians. Now, please tell me the reason why the meanings of the root and the suffix should belong to two different subjects in the case of the word such as, 'knows' etc.

आत्माभासस्तु तिङ्ङाच्यो धात्वर्थश्च धियः क्रिया ।

उभयं चाधिवेकेन जानातीत्युच्यते मृषा ॥ ५३ ॥

53. (Reply). The meaning of the suffix is the reflection of the Self (in the intellect) and the root denotes an action i.e., a modification of the intellect. As the intellect and the reflection are not discriminated from the Self the word 'knows' is predicated falsely about It.

न बुद्धेरवबोधोऽस्ति नात्मनो विद्यते क्रिया ।

अतो नान्यतरस्यापि जानातीति च युज्यते ॥ ५४ ॥

¹ The discussion begun here ends in verse 69.

² The meaning of a root is an action.

³ The meaning of a verbal suffix is agency.

⁴ e.g., Devadatta.

⁵ Meaning wrongly that the Self is the agent of the action of knowing.

54. The intellect has no consciousness and the Self no action. The word 'knows' can, therefore, reasonably be applied to neither of them.

नाप्यतो भावशब्देन श्रुतिरित्यपि युज्यते ।

न हात्मा विक्रियामात्रो नित्य आत्मेति शास्त्रनात् ॥ ५५ ॥

55. The word 'knowledge', in the sense of the action of knowing, cannot, similarly, be applied to the Self. For the Self is not a change only (as indicated by an action) inasmuch as it is taught (in the *Śrutis*) that It is eternal.

न बुद्धेरुद्दिवाच्यत्वं करणं न हाकर्तृकम् ।

नापि ज्ञायत इत्येवं कर्मशब्देनिरूप्यते ॥ ५६ ॥

56. The word, 'knowledge', in the sense of the instrument of the action of knowing, is applied to the intellect and not to the Self as an instrument cannot exist without an agent.¹ Neither can the word, in the sense of that which is the object of the action of knowing, be applied to the Self.

न येनामेक एवात्मा निर्दुःखोऽविक्रियः सदा ।

तेषां स्याच्छब्दवाच्यत्वं ज्ञेयत्वं चात्मनः सदा ॥ ५७ ॥

57. The Self is never knowable and is not directly denoted by any word according to those who hold² that It is eternally changeless, free from pain and one only.

एदाहंकर्तृरात्मत्वं तदा शब्दार्थमुपयता ।

नाशनायादिमत्त्वाच्च श्रुतौ तस्यात्मवेप्यते ॥ ५८ ॥

¹ If the Self becomes an instrument there will be no agent left.

² It is the doctrine of the author.

58. If the ego were the Self a word might be applied to it in its primary sense.¹ But *II* is not the Self according to the *Śruti* as it is possessed of hunger etc.

दन्तं तद्धि न मुख्यार्थो नापि गौणः कथंचन ।

आनासत्यादिशब्दस्य गतिर्याच्या तथापि नु ॥ ५९ ॥

शब्दानामयथार्थत्वे वेदस्याप्यप्रमाणता ।

सा च नेष्टा, ततो ग्राह्या गतिरस्य प्रसिद्धितः ॥ ६० ॥

प्रसिद्धिर्मूढलोकस्य यदि ग्राह्या निरात्मता ।

लोकायत्तिकसिद्धान्तः सा चानिष्टा प्रसज्यते ॥ ६१ ॥

अभियुक्तप्रसिद्धिश्चेत्पूर्ववदुर्विवेकता ।

गतिशून्यं न वेदोऽयं प्रमाणं संवदत्युत ॥ ६२ ॥

59—62. (Objection). Well, words that have no primary meanings can have no secondary ones also. Therefore, you are to explain the application of the words 'knows' etc.

The *Vedas* would lose their authority as an evidence if words were false.² But that is not desirable.³ (Reply). Should one, therefore, have to accept the application of words according to popular usage?

(Objection). If you accept the usage of ignorant people you will have to arrive at the conclusion of the *Chārvākas* who hold that there is no Self (other than the body). But that is undesirable.

If, on the other hand, you accept the usage of the learned you will arrive at the same dilemma as before.⁴ The *Vedas* which are an authority do not use meaningless words.

¹ See verse 29, page 213.

² Have no meanings.
regarding the Self.

³ For the *Vedas* are the only evidence

⁴ See verse 54 of this chapter.

आदर्शं मुखसामान्यं मुक्षस्येष्टं हि मानवैः ।

मुखस्य प्रतिविम्बो हि मुखाकारेण दृश्यते ॥ ६३ ॥

यत्र यस्यावभासस्तु तयोरेवाविवेकतः ।

जानातीति क्रियां सर्वो लोको चकि स्वभावतः ॥ ६४ ॥

63, 64. (Reply). As the reflection appears like the face people accept its oneness with its reflection in a mirror.

All people, therefore, naturally use the verbs 'knows' etc. owing to the indiscrimination between that¹ in which there is the reflection and that² which is reflected.

बुद्धेः कर्तृत्वमध्यस्य जानातीति ह उच्यते ।

तथा चैतन्यमध्यस्य कृत्यं बुद्धेरिहोच्यते ॥ ६५ ॥

65. The Self is said to be knowing³ things on account of the superimposition of the agency of the intellect on It. Similarly the intellect is called a knower owing to the superimposition of Consciousness on it.⁴

स्वरूपं चात्मनो ज्ञानं नित्यं ज्योतिःश्रुतेर्यतः ।

न बुद्ध्या क्रियते तस्माच्चात्मनान्येन वा सदा ॥ ६६ ॥

66. Being Eternal, Knowledge which is the nature of the Self described by the *Srutis*⁵ as the Light (of Consciousness) is never created by the intellect, by Itself or by anything⁶ else.

बेदेऽहमत्ययो यद्वज्जानातीति च लौकिकाः ।

यदन्ति, ज्ञानकर्तृत्वं तद्वद्बुद्धेस्तथात्मनः ॥ ६७ ॥

¹ The intellect.

² To be the agent of knowing.

³ Mu. U., 2. 2. 9 and Br. U., 4. 3. 6.

⁴ The Self.

⁵ See verse 54.

⁶ By the eye etc.

67. Just as people regard their bodies as themselves and say that they (bodies) know things, so they speak of the intellect having the agency in producing knowledge and of the Self (as being its seat).

यौद्धेस्तु प्रत्ययैरेवं क्रियमाणैश्च चिद्रिभैः ।

मोहिताः क्रियते ज्ञानमिन्यादुस्तार्किका जनाः ॥ ६८ ॥

68. Deluded thus by the modifications of the intellect which appear¹ to be conscious and are created, the argumentative philosophers say that knowledge is produced.

तस्माज्ज्ञाभासबुद्धीनामविवेकात्प्रवर्तिताः ।

जानातीत्यादि शब्दश्च प्रत्ययो या च तस्मृतिः ॥ ६९ ॥

69. Therefore the words 'knows' etc., the corresponding modifications of the mind and their memory are possible on account of the indiscrimination regarding the Self, the intellect and the reflection of the Self in it.

आदर्शानुविधायित्वं छायाया अस्पृते मुखम् ।

बुद्धिधर्मानुकारित्वं ज्ञाभासस्य तथेप्यते ॥ ७० ॥

70. Just as the properties² of a mirror assumed by the reflection of the face in it are attributed to the face, so, the properties³ of the intellect assumed by the reflection of the Self are superimposed on the Self.

बुद्धेस्तु प्रत्ययास्तस्मादात्माभासेन दीपिताः ।

शार्ङ्गिका इव भासन्ते दहन्तीवोत्सुकादयः ॥ ७१ ॥

¹ Owing to the mutual superimposition of the Self and the intellect.

² Dark spots etc.

³ Agency etc.

71. Therefore, just as torches and other things appear to be possessed of the power of burning (on account of there being fire in them), so, the modifications of the intellect illumined by the reflection of the Self, appear to be endowed with the power of perception.

स्वयमेवायमास्यन्ते ब्राह्मकाः स्वयमेव च ।

इत्येवं ब्राह्मकास्तित्वं प्रतिपिद्वयन्ति सौगताः ॥ ७२ ॥

72. The Buddhist philosophers deny the existence of a Witness by saying that the modifications of the intellect are themselves perceivers and are also perceived (by themselves).

यद्येवं नान्यद्दृष्ट्यास्ते किं तद्वारणमुच्यताम् ।

मायाभाषी हि तेषां यौ नाम्यब्राह्मौ सता यदि ॥ ७३ ॥

अन्यथी ब्राह्मकस्तेषामित्येतदपि तत्समम् ।

अचित्त्वस्य तुल्यत्वादप्यस्मिन्ब्राह्मके सति ॥ ७४ ॥

73, 74. Say¹ how to refute (the Buddhists who hold) that the modifications of the intellect are not illumined by a Witness different from them. (In refuting the Buddhists it may be said² that) though a persistent³ Knower, different from the modifications, revealing their presence and absence must be accepted, it is not necessary to assume a reflection of the Self).

¹ Addressed to the *Vedāntins* who do not accept a reflection of the Self.

² By the said *Vedāntins*.

³ Known to be so on the evidence of recognition: the knower is the same in respect of all the modifications.

67. Just as people regard their bodies as the: and say that they (bodies) know things, so they say the intellect having the agency in producing know and of the Self (as being its seat).

यौद्धेस्तु प्रत्ययैरेयं क्रियमाणेष्विति निमित्तैः ।

मोहिताः क्रियते ज्ञानमित्याहुस्तार्किका जनाः ॥ ६८ ॥

68. Deluded thus by the modifications of the intellect which appear¹ to be conscious and are created, the argumentative philosophers say that knowledge is produced.

तस्माज्ज्ञाभासबुद्धेर्नामविशेषात्प्रवर्तिताः ।

जानासीत्यादि शब्देष्वप्रत्ययो या च तत्स्मृतिः ॥ ६९ ॥

69. Therefore the words 'knows' etc., the corresponding modifications of the mind and their memory are possible on account of the indiscrimination regarding the Self, the intellect and the reflection of the Self in it.

आदर्शानुविधायित्वं छायाया अस्पृष्टे मुखम् ।

बुद्धिधर्मानुकारित्वं ज्ञाभासस्य तथेप्यते ॥ ७० ॥

70. Just as the properties² of a mirror assumed by the reflection of the face in it are attributed to the face, so the properties³ of the intellect assumed by the reflection of the Self are superimposed on the Self.

बुद्धेस्तु प्रत्ययास्तस्मादात्माभासेन दीपिताः ।

ग्राहिका इव भासन्ते दहन्तीषोऽसुकादयः ॥ ७१ ॥

¹ Owing to the mutual superimposition of the Self and the intellect.

² Dark spots etc.

³ Agency etc.

71. Therefore, just as torches and other things appear to be possessed of the power of burning (on account of there being fire in them), so, the modifications of the intellect illumined by the reflection of the Self, appear to be endowed with the power of perception.

स्वयमेवायमास्यन्ते ग्राहकाः स्वयमेव च ।

इत्येवं ग्राहकास्तित्वं प्रतिपिद्यन्ति सौगताः ॥ ७२ ॥

72. The Buddhist philosophers deny the existence of a Witness by saying that the modifications of the intellect are themselves perceivers and are also perceived (by themselves).

यद्येवं नान्यद्दयास्ते किं तद्वारणमुच्यताम् ।

भाषाभाषौ हि तेषां यौ नाम्यग्राहौ सता यदि ॥ ७३ ॥

अन्ययी ग्राहकस्तेषामित्येतदपि तत्समम् ।

अचितित्वस्य तुल्यत्वादन्यस्मिन्ग्राहके सति ॥ ७४ ॥

73, 74. Say¹ how to refute (the Buddhists who hold) that the modifications of the intellect are not illumined by a Witness different from them. (In refuting the Buddhists it may be said² that) though a persistent³ Knower, different from the modifications, revealing their presence and absence must be accepted, it is not necessary to assume a reflection of the Self).

¹ Addressed to the *Vedāntins* who do not accept a reflection of the Self.

² By the said *Vedāntins*.

³ Known to be so on the same in respect of all the

(Reply)¹. This persistent Knower also is no better than modifications themselves as the said Knower, different from the modifications, will be equally non-Conscious.²

अप्यक्षस्य समीपे तु सिद्धिः स्यादिति चेन्मतम् ।
नाप्यक्षेऽनुपकारित्वादप्यत्रापि प्रसङ्गतः ॥ ७१ ॥

75. If you³ are of opinion that the presence and absence of the modifications will be known owing to the proximity of the permanent Knower we say " No ". For the (changeable) Knower will be of no utility. (Even admitting that It will reveal them by Its proximity only) everything⁴ will have mental modifications.

अर्थो दुःखी च यः धोता स त्वप्यक्षोऽप्येतदा ।
अप्यक्षस्य च दुःखित्वमर्थित्वं च न ते मतम् ॥ ७६ ॥

कर्ताप्यक्षः सदस्मीति नैव सद्प्रदमर्हति ।
सदेपासीति मिथ्योक्तिः धृतेरपि न युज्यते ॥ ७७ ॥

अयिषिष्योमयं यत्किं धृतिश्चेत्स्याद्प्रदस्तथा ।
अस्मदस्तु यिषिष्यैव त्वमेवेति यदेष्टदि ।
प्रत्ययान्ययिनिष्ठत्वमुक्तदोषः प्रसज्यते ॥ ७८ ॥

76—78. It is the hearer (i.e. the aspirant) who is suffering from the misery due to transmigratory existence and seeking

¹ To the *Vedāntins* who do not accept the reflection of the Self.

² For being a knower (an agent of knowing) it will fall into the category of the non-Self and so will be non-conscious.

³ Those *Vedāntins* who do not accept the reflection of the Self.

⁴ Including non-conscious objects, in as much as the knower is all-pervading.

liberation the Witness Itself or other than It? That the Witness is subject to misery and desirous of liberation is not your view.¹

If, on the other hand, he be (other than the Witness) he then an agent, cannot accept the idea, 'I am *Brahman*, the witness.' And, (in that case) the teaching of the *Sruti*, 'Thou art That' would be false, which is not reasonable.

78. (First line). But this teaching may be accepted if the *Sruti* teaches it without discriminating the two (the Self and the ego).

78. (Last two lines). But if the *Sruti* discriminates² the ego from the innermost Self and then says to the ego 'Thou art That' the defects spoken of (in the previous verse) will creep in.

त्वमित्यप्यक्षनिष्ठश्चेद्दृढमप्यक्षयोः कथम् ।

संयन्धो वाच्य एवात्र येन त्वमिति लक्षयेत् ॥ ७९ ॥

79. If you³ say that the word 'thou' means finally the witness you must explain how there can be a relation⁴ between It and the ego so that the word 'thou' may express the Witness indirectly.

द्रष्टृदृश्यत्वसंयन्धो वच्यक्षेऽक्रिये कथम् ॥ ८० ॥

¹ For ■ the absence of a reflection, the Witness, untouched by Ignorance and its effects, cannot become an aspirant.

² The refutation of the *Sāṅkhyas* who do not accept the reflection of the Self in the intellect.

³ The *Sāṅkhyas*.
the relation cannot be ascertained.

⁴ As the reflection is not accepted

80. (Objection). Suppose the relation is one of the seen and the seen. (Reply). How can it be with regard to the Witness which is devoid of activity?

अक्रियत्वेऽपि तादात्म्यमप्यश्वस्य भवेद्यदि ।

आत्माप्यक्षो ममास्तीति संबन्धप्रहणे न र्हीः ॥ ८१ ॥

81. If it be contended that there will be the identity of the ego and the Witness though the latter is devoid of activity (we say it cannot be so; for) the knowledge of the said identity will not be there in the absence of the knowledge of the relation that my Self, the Witness exists.

संबन्धप्रहर्णं शास्त्रादिति चेन्मन्यसे नहि ।

पूर्वोक्ताः स्युस्त्रिधा दोषा ग्रहो वा स्यान्ममेति च ॥ ८२ ॥

82. If you think that the relation will be known from the scriptures¹ it cannot be so. For (in that case) all the three² defects spoken of before will arise. (And if there be a knowledge of the relation at all) it will be one of 'mine' (but not of identity).

अवशिर्दशिरूपेण भाति बुद्धिर्यदा तदा ।

प्रत्यया अपि तस्याः स्युस्तप्तायोषिस्फुलिङ्गवत् ॥ ८३ ॥

83. When it is accepted that the non-conscious intellect appears to be conscious its modifications also appear to be so like sparks of red-hot iron.³

¹ Chh. U., 3. 14. 3.

² (1) The ego cannot know the relation as || || non-conscious,
(2) the same is the case with the Witness as it is changeless and
(3) the non-conscious ego cannot be taught by the *Śruti*.

³ It is the conclusion.

अभासस्तदभासश्च दृशोः सीधो न चान्यथा ।

लोकस्य युक्तिः स्यातां तद्ग्रहश्च तथासति ॥ ८४ ॥

84. The knowledge on the part of the people of the appearance and disappearance of the mental modifications is reasonably possible only on account of the existence of) the 'Witness, the limit' and not in the contrary case. And in that case (viz., if the reflection of the Self = accepted) the intellect' may know itself to be *Brahman*.

मन्वेद्यं दृशिसंक्रान्तिरयः पिण्डेऽग्निचद्भवेत् ।

मुखाभासयदित्येतदादर्शं तन्निराकृतम् ॥ ८५ ॥

85. (Objection). Is it not a change on the part of the Self to pervade the intellect like fire pervading a mass of iron? (Reply). We have refuted' this in the example of the face and its reflection in a mirror.

कृष्णापोलोहिताभासमित्येतद्वद्वमुच्यते ।

दृष्टदार्ष्टान्तितुल्यत्वं न तु सर्वात्मना कश्चित् ॥ ८६ ॥

86. That black iron appears to be red is only an example (to illustrate the fact that the non-conscious intellect appears to be conscious). An illustration and its subject can nowhere be absolutely similar in all respects.

तथैव चेतनाभासे चित्तं चैतन्ययद्भवेत् ।

मुखाभासो यथादर्शं अभासश्चोदितो मृगः ॥ ८७ ॥

87. Reflecting Consciousness, therefore, the intellect appears to be conscious like a mirror reflecting a face and

¹ For it is left over when everything else is negated.

² See verse 29.

³ See verses 33 and 43 of this Chapter.

ममेदंप्रत्ययौ शेषौ युष्मद्येव न संशयः ।

ब्रह्ममित्यस्मदीष्टः स्यादयमस्मीति चोभयोः ॥ ९१ ॥

91. 'Mine' and 'it' are ideas predicated of the non-Self and the idea 'I' of the ego.¹ The ideas such as, 'I am a man' are predicated of both the Self² and the non-Self.

मन्योन्यापेक्षया तेषां प्रधानगुणतोष्यते ।

विशेषणविशेष्यत्वं तथा ग्राह्यं हि युक्तितः ॥ ९२ ॥

92. They³ should be regarded as principal and subordinate with relation to one another and be taken as the qualified or qualifying according to reason.

ममेदं द्वयमध्येतन्मध्यमस्य विशेषणम् ।

धनी गोमाम्यथा तद्वदेहोऽहंकतुरेव च ॥ ९३ ॥

93. Both the ideas 'mine' and 'it' are qualifications⁴ of the ego,⁵ as for example, 'a man having wealth' and 'a man having a cow'⁶; similarly, the gross body is the qualification of the ego.⁷

शुद्धाकृतं सदा सर्वं साहंकर्त्रा च साक्षिणः ।

तस्मात्सर्पायभासो ज्ञः किञ्चिदप्यस्पृशन्सदा ॥ ९४ ॥

¹ Which appears like the Self through the reflection.

² The empirical Self, the ego.

³ The ideas about the empirical Self and the non-Self.

⁴ In relation in the idea, "I am a man". Wealth or a cow described as 'it' is described as 'mine' in relation to One's gross body.

⁵ Spoken of in the middle of verse 91

⁶ The empirical Self described as my Self. The ego again is the qualification of the innermost Self when one says "I am the Witness."

94. Everything¹ pervaded by the intellect together with the ego² is the qualification of the Witness. Without being connected with anything and pervading everything by means of Its reflection the Self is, therefore, always of the nature of Knowledge Itself.³

प्रतिलोममिदं सर्वं ययोक्तं लोकबुद्धितः ।

अविद्येकधियामस्ति नास्ति सर्वं विवेकिनाम् ॥ ९५ ॥

95. All this, described according to popular ideas is the

which the meaning implied by the word 'I' may be ascertained.¹

न द्वाक्षमद्वमित्यस्मिन्नुपुतेऽन्यन्मनागपि ।
न यास्यति एष्टि स्वां प्रत्ययं तु निषेधति ॥ ९७ ॥

97. (Waking up from deep sleep one says) 'I did not see anything at all in that state.' (From this it is clear that) one denies the existence of the mental modifications, (the *Knower*, *knowing* and the *Known*) in deep sleep but not that of *Knowledge* Itself.

स्वयं ज्योतिर्न हि द्रष्टुमित्येवं संबिदोऽस्तिताम् ।
स्वयमेवाग्रवीच्छास्त्रं प्रययायगती पृथक् ॥ ९८ ॥

98. The scriptures themselves discriminate between Knowledge Itself on the one hand, and the mental modifications, (the *knower*, *knowing* and the *known*) on the other and prove that the former is changeless and really existing and that the latter deviate from existence, as they say 'It is self-luminous' and 'The Knowledge' of the knower does not (cease to exist).²

एवं विज्ञातवाक्यार्थे धृतिलोकप्रसिद्धितः ।
धृतिस्तरयमसीत्याह श्रोतुर्मोहापनुत्तये ॥ ९९ ॥

प्रज्ञा दाशरथेर्यद्वदुक्त्यैवापानुत्तमः ।
तस्य विष्णुत्वसंबोधे न यत्नान्तरमूचिवान् ॥ १०० ॥

¹ But not the absolute oneness of the meanings of the word, 'thou' and 'that'. See verse 99 of this chapter.

² Br. U., 4. 3. 9.

³ Br. U., 4. 3. 23.

99, 100. Just as *Brahmā* removed the Ignorance¹ of the son of *Dasaratha* by means of words² only, but did not teach him any action in order that he might know that he was *Vishnu*; so, in order that one's Ignorance may be removed the *Śruti* teaches one 'Thou art That' when one has learnt the meanings of the subordinate sentences³ according to the *Śrutis*⁴ and popular grammar.

अहंशब्दस्य निष्ठा या ज्योतिषि प्रत्यगात्मनि ।

सैयोक्ता सदसीत्येवं फलं तत्र विमुक्तता ॥ १०१ ॥

101. It is the indirectly expressed meaning of the word 'I' viz., the innermost and self-luminous Self which is expressed in the teaching, 'Thou art That.' And the result is liberation.⁵

श्रुतमात्रेण चेन्न स्वात्कार्यं तत्र भवेद्धुयम्

व्यवहारात्पुरापीष्टः सद्भायः स्वयमात्मनः ॥ १०२ ॥

102. It would surely be necessary to admit an injunction⁶ if right knowledge were not produced immediately when one was taught (that one was *Brahman*). The Self⁷ exists

¹ It was assumed by him out of his own accord in order to veil his Powers for some time.

² The words are :—you are *Vishnu* and not the son of *Dasaratha*.

³ e.g., Existence, Knowledge, Unlimited *Brahman*. See Tal. U., 2. 1.

⁴ And thus has learnt the meaning implied by the word 'I'.

⁵ When the knowledge, 'I am *Brahman*' arises on being taught 'Thou art That.'

⁶ e.g., an injunction regarding the mental repetition of the idea, 'I am *Brahman*'. See verses 9—13 of this chapter to which this is a reply.

⁷ The *Śruti* is the right evidence regarding the knowledge of the eternally existing Self. It cannot, therefore, be said that a wrong knowledge, a futile knowledge, a doubtful knowledge or no knowledge is produced from the sentence. Verses 102—104 refute these objections.

in its own nature even before¹ one is taught (the meaning of the sentence, 'Thou art That').

अशनायादिनिर्मुक्त्यै तत्काला जायते प्रमा ।

तत्त्वमस्यादिराफयार्थे त्रिषु कालेऽप्यसंशयः ॥ १०३ ॥

103. The listening to the teaching and the production of right knowledge are simultaneous, and the result is the cessation² of (the transmigratory existence consisting of) hunger etc. There can be no³ doubt about the meaning of the sentences like 'Thou art That' in the past, present or future.

प्रतिबन्धविहीनत्वात्स्वयं चानुभवात्मनः ।

जायेतैष प्रमा तत्र स्वात्मन्येष न संशयः ॥ १०४ ॥

104. The right knowledge of the Self which is of the nature of Pure Consciousness is, no doubt, produced in one at the time (of listening to the teaching) as all obstacles are removed⁴ (beforehand).

किं सदेवाहमस्मीति किवान्यत्प्रतिपद्यते ।

सदेव चेदहंशब्दः सता मुख्यार्थे इष्यताम् ॥ १०५ ॥

¹ So the knowledge arising from the *Śruti* is not wrong.

² Which is directly felt and therefore the knowledge is not futile.

³ It is felt that one is *Brahman* in the past, present and future. The knowledge is, therefore, not doubtful.

⁴ Through the method of agreement and contrariety. See verses 96 and 97 above.

The ignorance of the implied meanings of the words, 'thou' and 'that' is the only obstacle to the right knowledge of Self-*Brahman*.

It cannot, therefore, be said that no knowledge is produced.

अन्यच्चेत्सदहं ब्राह्मप्रतिपत्तिर्भूयैव सा ।

तस्मान्मुख्यग्रहे नास्ति वारणावगतेरिह ॥ १०६ ॥

105, 106. Does one understand the word 'I' to mean *Brahman*, Itself or something other than It (when one is taught 'Thou art *Brahman*'?) If it is understood to mean *Brahman* Itself you must accept the absolute identity¹ of the meaning of the word 'I' and that of the word *Brahman*. But if (the word 'I' implies something) other than *Brahman* the knowledge, 'I am *Brahman*' certainly becomes false. The arising of the knowledge of their absolute identity from this sentence cannot, therefore, be denied.

प्रत्ययी प्रत्ययश्चैव यदाभासौ तदर्घता ।

तयोरचितिमखाद्य चैतन्ये कल्प्यते फलम् ॥ १०७ ॥

107. Having the reflection of the Self in them the intellect and its modifications exist² for It and are non-conscious.³ (Liberation.) the result is, therefore, supposed to be in the unconscious Self.

फूटस्थेऽपि फलं योग्यं राजनीयं त्रयादिकम् ।

तदनारम्भहेतुभ्यां क्रियायाः प्रत्ययस्य च ॥ १०८ ॥

108. As neither the intellect (with the reflection of the Self) nor its modification in the form of the ego is of the nature of the result⁴ or its (material) cause the result is

¹ Directly expressed by the word 'art' the copula in the sentence 'Thou art *Brahman*'.

² Therefore They cannot be connected with liberation, the result of *g* knowledge.

³ Liberation.

capable of being attributed to the Self though immutable, like victory to a King.

यदाशस्तु यदाभासो मुक्ताकारः स एव सः ।

यथैव प्रत्ययादर्शो यदाभासस्तदा हृदम् ॥ १०९ ॥

109. Just as the reflection of a face which makes a mirror appear like it, is the face itself,' so, the reflection of the Self in the mirror of the ego making it appear like the Self (is the Self).¹ So (the meaning of the sentence,) 'I am *Brahman*' (is reasonable).

इत्येवं प्रतिपत्तिः स्यात्सदस्मीति च नान्यथा ।

तत्त्वमित्युपदेशोऽपि द्वाराभावाद्वर्धकः ॥ ११० ॥

110. It is only in this way² and in no other that one knows that one is *Brahman* (and that *Brahman* is oneself). Otherwise the teaching, 'Thou art That' also becomes useless in the absence of a medium.³

श्रोतुः स्यादुपदेशाब्धेर्धर्मस्य तथा भवेत्

अप्यक्षस्य न चेदिष्टं श्रोतृत्वं कस्य तद्वयेत् ॥ १११ ॥

111. Teaching becomes useful if it is meant for a hearer (i.e. the aspirant). Who will be the hearer if the Witness is not?

अप्यक्षस्य समीपे स्याद्वृक्षेरेवेति चेन्मतम् ।

न तत्कृतोपकारोऽस्ति काष्ठाद्यद्वय कस्यते ॥ ११२ ॥

¹ Not different from the face.

² Not different from the Self.

³ i.e., when the reflection of the Self is accepted. See verse 78 above.

⁴ The reflection of the Self.

112. If you are of opinion that the intellect proximate to the witness¹ is the hearer it cannot be regarded as deriving any benefit from the Witness as from a piece of wood.

शुद्धौ चेत्तत्कृतः कश्चिन्नन्वेयं परिणामिता ।

आभासेऽपि च को दोषः सति धृत्याद्यनुग्रहे ॥ ११३ ॥

113. But the Witness must be admitted to be subject to change if there be any benefit rendered by It to the intellect.

What harm is there if the reflection of the Self is accepted as it is supported by the *Srutis*² and *Smritis*?

आभासे परिणामश्चेन्न रज्ज्वादिनिमित्तवत् ।

सपदिश्च तथाद्योचमादर्शं च मुख्यत्ववत् ॥ ११४ ॥

114. If you say that there will be changes in the Self in case the reflection is accepted we say 'No.' For we have already said (that the reflection of Consciousness in the intellect is an unreality) like a snake appearing to be a rope and (like the reflection of a face) in a mirror appearing to be the face itself.

नात्माभासत्वसिद्धिश्चेदात्मनो ग्रहणात्पृथक् ।

मुखादेश्च पृथक्सिद्धिरिह त्वन्योन्यसंश्रयः ॥ ११५ ॥

अध्यक्षस्य पृथक्सिद्ध्याद्याभासस्य तदीयता ।

आभासस्य तदीयत्वे ह्यध्यक्षव्यतिरिक्तता ॥ ११६ ॥

¹ Which only exists and is actionless.

² Br. U., 2. 5. 19.

³ Bh. Gita, 15. 7.

115, 116. (Objection). No. There will be the fallacy of reciprocal dependence here as the knowledge of the reflection depends on that of the Self (and the knowledge of the Self depends on that of the reflection); (but it is not so in the case of the face etc. and their reflections) as the face etc. are always known independent of their reflections.

The reflection may be said to belong to the Self if the latter be known to have an independent existence. Again, the Self may have an independent existence if the reflection belongs to It.¹

नैवं स्वप्ने पृथक्सिद्धेः प्रत्ययस्य दृशेस्तथा ।

• एवावेस्तत्र दृश्यत्वात्प्रत्ययस्यात्मना ग्रहः ॥ ११७ ॥

117. (Reply) It is not² so. For the intellect and the Self are known to exist independent of each other in dream (like the face and its reflection), as the Self then illumines the modifications (of the intellect) in the forms of objects such as, chariots³ etc. though they are not present in that state.

अथगत्या हि संख्यातः प्रत्ययो विषयावृत्तिः ।

जायते, स यदाकारः स बाह्यो विषयो मतः ॥ ११८ ॥

• कमेक्षिततमत्वात्स तद्वान्कार्यं नियुज्यते ।

आकारो यत्र चाप्येत करणं तदिदोच्यते ॥ ११९ ॥

¹ The fallacy spoken of in verse 115 is explained here.

² The intellect is an object of the Self (Pure Consciousness) in dream. The Self must, therefore, be admitted to have an existence independent of that of its reflection.

³ See Br. U., 4. 3. 9.

118, 119. Pervaded by Consciousness mental modifications in the forms of objects come into existence. External objects are what impart their forms to these modifications. The most desirable of all things (on the part of the agent), these external objects are called objects of his action. One having such a desire is enjoined to perform actions. The mental modifications in which the forms of external objects are present are called the instruments of his knowledge of objects.¹

यदामासेन संप्रियातः संज्ञातेति निगद्यते ।

अयमेतद्विषयिष्यान्न यो जानाति स आत्मवित् ॥ १२० ॥

120. The ego which is pervaded by the reflection of Consciousness is called the knower or the agent of the action of knowing. One who knows oneself, the witness to be distinct from all these three² is a (real) knower of the Self.

सत्यकर्मशयमिष्योक्तः प्रत्यया व्यभिचारिणः ।

एकैवायगतिस्तेषु मेदस्तु प्रत्ययवर्धितः ॥ १२१ ॥

121. The modifications of the intellect, called 'right knowledge,' 'doubtful knowledge' and 'false knowledge,' deviate from their existence. There is one and the same Consciousness³ in all of them. The differences are due to the modifications.

¹ In verses 118—122 the Self is shown in the waking state to be distinct from the intellect as it is shown to be so in dream in verse 117.

² object and the instrument,

the Self.

आधिमेदाद्यथा मेदो मणेरवयतेस्तथा ।

अगुद्धिः परिणामश्च सचं प्रत्ययसंश्रयात् ॥ १२२ ॥

122. Just as a jewel differs in colour owing to the proximity of (coloured) things, so, Consciousness differs (according to different modifications of the mind superimposed on It). Impurities and changes in the Self are all due to Its connection with these modifications.

प्रयत्नं प्रदृष्टं सिद्धिः प्रत्ययानामिहान्यतः ।

आपरोक्ष्यात्तदेयोक्तमनुमानं प्रदीपयत् ॥ १२३ ॥

123. The modifications of the intellect are manifested, known and endowed 'with existence' by another, i.e., the Self which is immediately known and different from them. It is inferred with the help of the example of a lamp.¹

किमन्यद्ब्राह्मयेत्कश्चित्प्रमाणेन तु केनचित् ।

विनैव तु प्रमाणेन निवृत्त्यान्यस्य शेषतः ॥ १२४ ॥

124. Does one make another accept the Self by means of positive evidence or without one by merely negating the non-Self and leaving over the Self only?²

राशेनैव प्रमाणेन निवृत्तिश्चेदिहोच्यते ।

अप्यक्षस्याप्रसिद्धत्वाच्छून्यतैव प्रसज्यते ॥ १२५ ॥

125. The Possibility of a void comes in owing to the

¹ Kath. U. 5. 15.

² The discussion begun here ends in verse 140.

³ After stating that the Self is proved by positive evidence in verse 123 the author refutes in verses 124-140 the doctrine that It is proved by negative evidence only.

witness being unknown¹ if the non-Self be meant to be negated by means of the evidence of words².

चेतनस्यै कथं देह इति चेन्नाप्रसिद्धिः ।

चेतनस्यान्यतः सिद्धावेवं स्यादन्यद्दानतः ॥ १२६ ॥

126. (Objection). 'You are a conscious being, how' can you be the body?'

(Reply). It cannot be so proved as the Self is not known (from any other evidence). It might be proved by negating the non-Self if Pure Consciousness were known to exist through an evidence.

अध्यक्षः स्वयमस्यैव चेतनस्यापरोक्षतः ।

तुल्य एवं प्रबोधः स्यादन्यस्यासत्त्ववादिना ॥ १२७ ॥

127. (Objection). The Self is self-existent as Pure Consciousness is immediately known. (Reply). The knowledge of the Self (according to you) then becomes similar³ to that of the void assumed by the Nihilist.

अहमज्ञासिर्षं चेदमिति लोकस्मृतेरिदं ।

करणं कर्म कर्ता च सिद्धास्त्वेकक्षणे किल ॥ १२८ ॥

128. (Objection). That the agent, the object and instrument are known to exist simultaneously is proved by memory, (e.g., when one says) 'I' knew it.'

¹ By any other evidence.

² The *Srutis*.

³ The idea is that the Self and the non-Self being contradictory to each other, the former is left over when the latter is negated.

⁴ As regards the want of an evidence.

⁵ The objector tries to prove the independent existence of the Self by showing that there must be a Self-evident principle through which the three things are known simultaneously. And that is the Self.

प्रमाण्येऽपि स्मृतेः शैव्याद्यौगपद्यं विभाव्यते ।

क्रमेण ग्रहणं पूर्वं स्मृतेः पश्चात्तथैव च ॥ १२९ ॥

129. (Reply).¹ Though memory is a right evidence simultaneity is a misconception due to quick perception. So they were perceived before one after another and afterwards remembered in the same way.

भज्जासिपमिदं मां चेत्यपेक्षा जायते ध्रुवम् ।

विशेषोऽपेक्ष्यते यत्र सत्र नैवैककालता ॥ १३० ॥

130. Relative to, and characteristically different from, each other the things denoted by the words 'it' and 'myself' in the sentence, 'I knew it and myself', cannot be the objects of simultaneous perception.

भात्मनो ग्रहणे चापि त्रयाणामिह संभवात् ।

आत्मन्यासक्तकर्तृत्वं न स्यात्करणकर्मणोः ॥ १३१ ॥

131. Three things (namely, an agent, an instrument and an object) are necessary in the perception of each² one of the knower, knowledge and the known. (And in order to avoid a *regressus ad infinitum* it cannot be said that each of these three things will prove its own existence, because) the agency of the agent exhausted in proving its own existence will not be available to prove that of the instrument and the object (at the same time).

¹ Verses 129-132.

² And also in the perception of each one of the agent, the instrument and the object. Hence there arises a *regressus ad infinitum* with respect to each of them.

व्याप्नुमिष्टं च यत्कर्तुः त्रियया कर्म तत्स्मृतम् ।
अतो हि कर्तृतन्त्रत्वं तस्येष्टं नान्यतन्त्रता ॥ १३२ ॥

132. What is desired to be governed by the action of an agent is an object of that action. The object, therefore, depends on the agent and not on the Self which is other than it.

शब्दाद्वानुमितेर्चापि प्रमाणाद्वा ततोऽन्यतः ।
सिद्धिः सर्वपदार्थानां स्यादक्षं प्रति नान्यथा ॥ १३३ ॥

133. It is only through evidences such as, words,¹ inference, etc.² and in no other way that all things become known to those who do not know them.

अध्यक्षस्यापि सिद्धिः स्यात्प्रमाणेन विनैव वा ।
विना स्वस्य प्रसिद्धिस्तु ज्ञानं प्रत्युपयुज्यते ॥ १३४ ॥

134. Is the Self also³ substantiated by means of an evidence or not? Though the Self Itself is independent of evidence, evidence is necessary in order to know It.

तस्यैवाज्ञत्वमिष्टं चेज्ज्ञानत्वेऽन्या मतिर्भवेत् ।
अन्यस्यैवाज्ञतायां च तद्विज्ञाने ध्रुवा भवेत् ॥ १३५ ॥

135. If the conscious Self Itself is taken to be ignorant an evidence is necessary,⁴ in order that It may know Itself to be so. It is surely necessary⁵ in knowing the Self if one⁶ (i.e. the ego) other than It be regarded as ignorant.

¹ The *Śruti*.

² *et c.* - *inference*.

³ Like the non-Self.

ज्ञातता स्यात्मलाम्बो वा सिद्धिः स्यादन्यदेव वा ।
ज्ञातत्वेऽनन्तरोक्तौ त्वं पक्षौ संस्मर्तुमर्हसि ॥ १३६ ॥

सिद्धिः स्यात्स्यात्मलाम्बश्चेन्नस्तत्र निरर्थकः ।
सर्वलोकपसिद्धत्वात्स्यहेतुम्यस्तु यस्तुनः ॥ १३७ ॥

136, 137. Does substantiation¹ mean being known, being endowed with existence or anything else² ? You should remember the two alternatives spoken of in the previous verse if it means 'being known'.

As it is well-known that all things come to existence from their causes no effort (by way of the application of an evidence³) is necessary for substantiation.

ज्ञानक्षेपाद्विद्यादेऽतः सिद्धिर्ज्ञातित्यमुच्यते ।
अप्यक्ष्याप्यक्षयोः सिद्धिर्ज्ञेयत्वं नास्मलाम्बता ॥ १३८ ॥

138. Substantiation, therefore, means 'being known' according to the doctrine in which the knower, knowing and the known are admitted. In the case of both the witness and the witnessed it denotes 'being known' and not 'endowed with existence'.

स्पष्टार्थं कर्मकमदिः सिद्धिता यदि कल्प्यते ।
स्पष्टताऽस्पष्टते स्यातामन्यस्यैव न चात्मनः ॥ १३९ ॥

139. If it be assumed⁴ that the distinctness of the agent, the object, etc. is what is substantiation (We say that)

¹ See verse 134 above.

² See verse 139.

³ Even a negative evidence upheld by the objector⁵ is not necessary. So this alternative is refuted.

⁴ By the *Bhāttas*.

there can be distinctness¹ and indistinctness with respect to the other (i.e., the witness) only, but not the agent.²

अद्रष्टुर्नैव चान्धस्य स्पष्टीभावो घटस्य तु ।

कप्रदिः स्पष्टतेष्टा चेद्द्रष्टृताऽप्यक्षकर्तृता ॥ १४० ॥

140. There is no distinctness of a jar to a blind man having no power of vision. (It is nothing more than the jar being *known*.) If, however, they³ want to predicate distinctness about the agent etc., they must admit that Knowingness belongs to the Self.⁴

अनुभूतेः किमन्यस्मिन्स्यात्तयापेक्षया वद् ।

अनुभवितरीष्टा स्यात्सोऽप्यनुभूतिरेव नः ॥ १४१ ॥

141. Please tell us⁵ what benefit you derive by holding that knowledge depends on other things. If it is contended that dependence (of knowledge) on the knower is desirable (we reply that) the knower also, according to us, is nothing but Knowledge.

अभिन्नोऽपि हि बुद्ध्यात्मा विपर्यासितदर्शनैः ।

प्राह्यमाहकसंविस्मिमेदवानिव लक्ष्यते ॥ १४२ ॥

142. The intellect itself, though indivisible, is looked upon by deluded people as consisting of the divisions of the knower, knowing and the known.

¹ When the Self is reflected in the intellect etc.

² Because the agent, the object, etc. are non-conscious by nature.

³ Therefore substantiation does not mean distinctness.

⁴ The *Bhāṭṭas*.

⁵ Different from the agent. Here ends the

discussion begun in verse 123 of this chapter.

⁶ The Idealists.

मूर्तिर्येषां क्रिया सैव कारकं सैव धोच्यते ।

सत्त्वं नाशित्वमस्याश्चेत्सकृद्वत्त्वं तथेप्यताम् ॥ १४३ ॥

143. Actions, agents etc. consist, according to us, (Idealists), of knowledge only.

(Reply). You must accept an agent of this knowledge if you admit its existence and destruction (every moment).¹

न कश्चिद्विद्यते धर्म इति चेत्पक्षहानता ।

न्यस्तित्वादयो धर्मा नास्तित्वादिनिवृत्तयः ।

न भूतेस्तर्हि नाशित्वं स्वालक्षण्यं मतं हि ते ॥ १४४ ॥

144. Your own conclusion is given up if you do not admit any quality² (belonging to knowledge). (Objection). The qualities of existence etc. are nothing but the negation of their non-existence and so on. (Reply) Even then knowledge cannot be liable to destruction (every moment) as it is self-existent (and known by itself³) according to you.

स्वलक्षणावधिर्नाशो नाशोऽनाशनिवृत्तिता ।

अगोरसत्त्वं गोत्वं ते न तु तद्गोत्वलक्षणम् ॥ १४५ ॥

145. Destruction has for its ultimate limit something which is self-existent.⁴ (You say that) destruction⁵ is the

¹ See verse 23, chap. 16.

² Such as existence and destruction every moment.

³ In being born and known by itself it requires more than one moment. It cannot, therefore, be called momentary.

⁴ The appearance and disappearance of things are impossible on account of the absence of a permanent entity (according to you) which must be their ultimate limit. Existence and destruction are, therefore, not possible in your philosophy.

⁵ Destruction being impossible, non-destruction also is so.

negation of non-destruction. A cow is defined according to you as the non-existence of a non-cow. It cannot be the definition of a cow.

क्षणवाच्योऽपि योऽर्थः स्यात्सोऽप्यन्याभाव एव ते ॥ १४६ ॥

146. Things denoted by the word 'momentary' are also, according to you, only the negation of things that are non-momentary.¹

मेदाभावेऽप्यभावस्य मेदो नाममिच्छिते ।

नाममेदैरनेकत्वमेकस्य स्यात्कथं तव ॥ १४७ ॥

147. (The Idealists). As there cannot be any difference in non-existence² differences are due to names only. (Reply). Please, tell me how there can be manyness in one (indivisible non-existence) due only to different names.

अपोहो यदि भिन्नानां वृत्तिस्तस्य कथं गवि ।

नाभाधा मेदकाः सर्वे विशेषा या कथंचन ॥ १४८ ॥

148. How³ can the negation (of a non-cow) denote a cow if by the word negation the negation of different things is meant? (Again) no negation⁴ distinguishes one thing from another, nor can special properties⁵ do it.

¹ You have, therefore, to accept a permanent real entity.

² The Idealist means to say that his negation is not that of a reality.

³ For there is no limit to the number of things denoted by the word non-cow. All of them cannot, therefore, be known. So a cow cannot be defined.

⁴ e.g., the negation of a horse or that of a goat does not distinguish a cow from either of them.

e.g., hornlessness etc. See the next verse.

नामजात्यादयो यद्वत्सर्वविदस्तेऽविशेषतः ॥ १४९ ॥

149. Just as names, species, etc. (do not qualify Knowledge) according to you as it has no special properties, (so, the negation of a non-cow, hornlessness etc. do not qualify a cow).

प्रत्यक्षमनुमानं वा व्यवहारे यदीच्छसि ।

क्रियाकारकमेवैतदभ्युपेयं धुषं भवेत् ॥ १५० ॥

150. You have to admit difference as you have to accept sense-perception and inference consisting of actions, agents and ■ on in everyday life.

तस्माद्भीलं तथा पीतं घटादिर्या विशेषणम् ।

सर्वविदस्तदुपेयं स्याद्येन चाप्यनुभूयते ॥ १५१ ॥

151. Entities qualifying knowledge such as, jars, blue, yellow, etc. and also the knower by which these are known must be accepted.¹

रूपादीनां यथाम्यः स्याद्ग्राह्यत्वाद्ग्राहकस्तथा ।

प्रत्ययस्तत्तथान्यः स्याद्ब्रह्मकृत्यात्मदीपयत् ॥ १५२ ॥

152. Just as the perceiver is different from colours etc. which are perceivable, so, the Knower, the Self, is different from the modifications of the intellect which are knowable. (Again) just as a lamp revealing things is different from them, so, the Knower is different from things known.

¹ Here ends the refutation of the Idealists begun in verse 141 above. Hence in addition to knowledge the knower and the known also must be accepted. See verses 141 and 142.

अध्यक्षस्य दशोः कीदृक्संबन्धः संभविष्यति ।

अध्यक्षेण^१ ॥ दृश्येन मुक्त्वान्यो द्रष्टृदृश्यताम् ॥ १५३ ॥

अध्यक्षेण कृता दृष्टिर्दृश्यं व्याप्नोत्यथापि वा ।

नित्याध्यक्षकृतः कश्चिदुपकारो भवेद्वियाम् ॥ १५४ ॥

153, 154. What other relation except that of the seer and the seen can there be between the Self, the Witness and the modifications of the intellect witnessed by It?

(Question :) Does the consciousness of the Self pervade the modifications (really^२ or apparently)?

(Answer). If apparently, the eternal Self must be of some utility^३ to the intellect.

न चोक्तस्त्वन्निर्माणं प्राक्कर्मव्याप्तिश्च घटादिषु ।

यथालोकादिसंख्यातिर्य्वङ्गकन्यादियस्तथा ॥ १५५ ॥

155. It has been said before^४ that the benefit derived from (the proximity of) the Self by the intellect is that it appears conscious like the former. Being a revealer the intellect^५ pervading objects like light and so on pervading jars etc.

भालोकान्यो घटो यद्वद्बुद्धयारूढो भवेत्तथा ।

र्चाव्याप्तिः स्याददृष्टारोहो विषो व्याप्तौ क्रमो भवेत् ॥ १५६ ॥

156. Just as a jar^६ placed in the sun may be said to be mounted on light, so, an object in the intellect may be

^१ The reading should perhaps be अध्यक्षः केन.

^२ Real pervasion is impossible as the Self is changeless.

^३ See the following verse.

^४ Verse 87, page 229

^५ The Self is thus related to external objects through It's reflectum.

^६ See verse 6, chap. 14

said to be mounted on it. Being mounted is nothing but being pervaded by the intellect. Objects become pervaded by the intellect one after another.

पूर्वं स्यात्प्रत्ययव्याप्तिस्ततोऽनुग्रह आत्मनः ।

हृन्नाध्यक्षस्य भो युक्तः कालाकाशादिवत्कमः ॥ १५७ ॥

157. The intellect pervades an object (and assumes its form) when the object is revealed through the help (i.e., the reflection) of the Self. Like time and space the all-pervading Self¹ can have no order or succession (in pervading objects).

विषयग्रहणं यस्य कारणापेक्षया भवेत् ।

सत्येदं ग्राह्येणे च परिणामी स चित्तवत् ॥ १५८ ॥

158. A thing like the intellect that depends on the agent etc. in pervading its objects (and does not pervade all objects at the same time,) some being always left unpervaded, is liable to transformation.

भाष्यक्षोऽहमिति ज्ञानं युद्धेरेष विनिश्चयः ।

भाष्यक्षस्याविदोऽयथा स तस्यास्ति परो यतः ॥ १५९ ॥

159. It is to the intellect and not to the Self which is immutable that the knowledge, 'I am Brahman' belongs. Moreover the Self is changeless because² it has no other witness.

¹ See verse 7, chap. 14.

² It is only changeful things that can have a witness. If a witness of self is assumed there will be a *regressus ad infinitum*.

कर्त्रा चेदहमित्येवमनुभूयेत मुक्तता ।

सुखदुःखविनिर्मोको नाहंकर्तरि युज्यते ॥ १६० ॥

160. If the agent, the ego, were to feel 'I am liberated'¹ freedom from pain and pleasure would not be reasonable² with respect to it.

वाप्यते प्रत्ययेनेह विवेकेनाविवेकयान् ।

वेदादायभिमानोत्थो दुःखीति प्रत्ययो ध्रुवम् ।

कुण्डलीप्रत्ययो यद्वत्प्रत्यगात्माभिमानिना ॥ १६१ ॥

विपर्यासेऽसद्वन्तं स्यात्प्रमाणस्याप्रमाणतः ॥ १६२ ॥

161. 162. The wrong knowledge that one is happy or unhappy due to one's identification with the body etc., like the pleasure or sorrow due to the possession or loss of an ear-ring, is surely negated by the right knowledge that one is Pure Consciousness.

An evidence becoming non-evidence, everything will end in non-existence in the reverse case.³

दादष्टेदयिनाशेषु दुःखिष्वं नाम्यथारमनः ।

नैव शन्यम्य दादादायम्यो दुःखा भवेत्कविर् ॥ १६३ ॥

163. One feels pain when one's body gets burnt, cut or destroyed, (because one identifies oneself with it). Otherwise

¹ Liberation, the result, apparently belongs to the Self. (See verses 107, 108 and 109 of this chapter.)

² For an agent is always connected with pain and pleasure.

³ Where wrong knowledge to negate right knowledge.

e Self (which is different from the body) is never pained. owing to there being burns etc. in one man another is not pained.

यस्पर्शत्वाद्देहत्वाज्जाहं दाह्यो यतः सदा ।

तस्मान्मिथ्याभिमानोत्थं मृते पुत्रे मृतिर्यथा ॥ १६४ ॥

164. As I am not touched¹ by anything and do not possess a body I am never susceptible of being burnt. Pain rises from the wrong notion (due to a false identification with the body) like the wrong notion of one being dead at the death of one's son.

कुण्डल्यहमिति हेतुद्वारूप्येतैव विवेकिना ।

दुःखीति मत्प्रत्ययस्तद्देहत्वेयलाहंधिया सह ॥ १६५ ॥

165. Just as the wrong notion, 'I possess an ear-ring' is removed when the right² knowledge regarding it arises, so the false consciousness, 'I am unhappy' is negated by the right knowledge, 'I am Pure *Brahman*'.

सिद्धे दुःखित्य १६ं स्वातच्छक्तिरुच्छन्दसारमनः ।

मिथ्याभिमानतो दुःखी तेनार्थापादनशमः ॥ १६६ ॥

166. The Self might be freely imagined to have the potentiality of pain in It if It were proved to possess pain at all. One's identification with the body etc. is the cause of the pain felt and is responsible for the idea of such a potentiality existing in It.

¹ Kath. U., I. 3. 15.

² I.e., an ear-ring is a piece of gold having no connection with a man.

अस्पर्शोऽपि यथा स्पर्शमचलक्षलनादि च ।

अधिवेकात्तथा दुःखं मानसं चात्मनीक्षते ॥ १६७ ॥

167. Just as, due to indiscrimination, touch and movement are felt to be in the Self (which is devoid of them), so mental pain is also felt to be in It owing to the same reason.

धिवेकात्मधिया दुःखं नुयते चलनादियन् ।

अधिवेकस्वभावेन मनो गच्छत्यनिच्छतः ॥ १६८ ॥

तदानुद्ध्यते दुःखं नैवस्येनैव तस्य तत् ।

प्रत्यगारमनि तस्मात्तद्दुःखं नैवोपपद्यते ॥ १६९ ॥

168, 169. The pain (due to one's identification with the subtle body) comes to an end like movements etc. on one's having the discriminating knowledge (that one is the Innermost Self), coming to an end (when one knows that one is different from the gross body. Unhappiness is seen in one when one's mind roams against one's will on account of Ignorance. But it is not seen in one when the mind is at rest. It is therefore, not reasonable that unhappiness is in the innermost Self.

त्वंसतोस्तुल्यमीदृत्वाग्नीलाभ्यवदिदं भवेत् ॥ १७० ॥

170. The saying, 'Thou art That,' (therefore) implies an indivisible reality,' the words 'Thou' and 'That' expressing the same reality (indirectly) like (the words 'blue' and 'horse' in) the sentence,' it 'is a blue horse.'

¹ Self-Brahman.

² This example is meant to imply an indivisible thing and not a qualified one.

निर्दुःखवाचिना योगात्त्वंशब्दस्य तदर्थता ।

प्रत्यगात्माभिधानेन तच्छब्दस्य युतेस्तथा ॥ १७१ ॥

171. 'The word 'Thou' comes to mean one free from pain on account of its being used (in the same predicament) with the word 'That' which means One eternally devoid of pain. Similarly, used in the same connection with the word 'Thou' meaning the Innermost Self (which is directly known) the word 'That' also (comes to mean a thing directly known).

दशमस्थमसीत्येवं वाक्यं स्यात्प्रत्यगात्मनि ॥ १७२ ॥

172. The sentence, ('Thou art That' produces the immediate knowledge) of Self-Brahman like the saying,¹ 'You are the tenth.'

स्वार्थस्य ह्यप्रहाणेन विशिष्टार्थसमर्पकौ ।

प्रत्यगात्मायगत्यन्तौ मान्योऽर्थोऽर्थद्विरोध्यतः ॥ १७३ ॥

173. Without giving up their own meanings² the words, ('thou' and 'That') deliver (by implication) a special one³ resulting in the knowledge of Self-Brahman. They do not express any other⁴ meaning contrary to it.

¹ See foot-note 2, verse 3, chap. 12.

² Direct meanings.

The direct meaning of the word 'thou' is Pure Consciousness with the intellect and the reflection of Consciousness in it. The direct meaning of the word 'That' is Pure Consciousness with Māya (Primeval Ignorance) and the reflection of Consciousness in it.

³ A Being indivisible and of the nature of Bliss only, Self-Brahman.

⁴ I.e., One connected with or qualified by anything else. See Sankarācārya's 'Vākya Prati' verse 38.

अस्पर्शोऽपि यथा स्पर्शमचलध्वलनादि च ।

अधिदेकात्तया दुःखं मानसे चात्मनीक्षते ॥ १६७ ॥

167. Just as, due to indiscrimination, touch and movement are felt to be in the Self (which is devoid of them), so mental pain is also felt to be in It owing to the same reason.

अधिदेकात्मधिया दुःखं नुद्यते चलनादियत् ।

अधिदेकस्यभावेन मनो गच्छत्यनिच्छतः ॥ १६८ ॥

तदानुदृश्यते दुःखं नैश्चस्येनैव तस्य तत् ।

प्रत्यगात्मनि तस्मात्तद्दुःखं नैवोपपद्यते ॥ १६९ ॥

168, 169. The pain (due to one's identification with the subtle body) comes to an end like movements etc. on one's having the discriminating knowledge (that one is the innermost Self), coming to an end (when one knows that one is different from the gross body. Unhappiness is seen in one when one's mind roams against one's will on account of Ignorance. But it is not seen in one when the mind is at rest. It is therefore, not reasonable that unhappiness is in the innermost Self.

त्यंसतोस्तुल्यनीदृत्वाभीलाभ्यवदिदं भवेत् ॥ १७० ॥

170. The saying, 'Thou art That,' (therefore) implies an indivisible reality,¹ the words 'Thou' and 'That' expressing the same reality (indirectly) like (the words 'blue' and 'horse' in) the sentence,² it 'is a blue horse.'

¹ Self-Brahman.

² This example is meant to imply an indivisible thing and not a qualified one.

निर्दुःखदायिना योगात्त्वंशब्दस्य तदर्थता ।

प्रत्यगात्माभिधानेन तच्छब्दस्य युतेस्तथा ॥ १७१ ॥

171. 'The word "Thou" comes to mean one free from pain on account of its being used (in the same predicament) with the word "That" which means One eternally devoid of pain. Similarly, used in the same connection with the word "Thou" meaning the Innermost Self (which is directly known) the word "That" also (comes to mean a thing directly known).

इदमस्यमसीत्येवं वाक्यं स्यात्प्रत्यगात्मनि ॥ १७२ ॥

172. The sentence, ('Thou art That' produces the immediate knowledge) of Self-Brahman like the saying, 'You are the tenth.'

स्यार्थस्य ह्यमहात्मेन विशिष्टार्थसमर्पकौ ।

प्रत्यगात्मायगम्यन्तौ नान्योऽर्थोऽर्थाद्विरोध्यतः ॥ १७३ ॥

173. Without giving up their own meanings* the words, ('thou' and 'That') deliver (by implication) a special one† resulting in the knowledge of Self-Brahman. They do not express any other‡ meaning contrary to it.

* See foot-note 2, verse 3, chap. 12.

† Direct meanings

The direct meaning of the word "thou" is Pure Consciousness with the intellect and the reflection of Consciousness in it. The direct meaning of the word "That" is Pure Consciousness with ■ 171 (Primeval Ignorance) and the reflection of Consciousness in it.

‡ A Being indivisible and of the nature of Bliss only, Self-Brahman.

† i.e., One connected with or qualified by anything else. See Sankarācārya's 'Vakya Vrtti' verse 33.

नयबुद्धयपदाराद्धि स्यात्मानं दशपूरणम् ।

अपश्यद्भ्रातृमेवेच्छेत्स्यमात्मानं जनस्तथा ॥ १७२ ॥

अविशब्दचक्षुष्ठात्कामापहतर्थाः सदा ।

विधिकं दत्तिमात्मानं नेक्षते दशमं यथा ॥ १७३ ॥

174, 175. Just as misled by the number nine the boy did not know the truth i.e., himself and wanted to know himself, so one does not see one's own Self, the Witness though detached from the non-Self and self-evident, on account of one's eyes being covered by Ignorance and intellect captivated by desires.

दशमस्त्यमसीत्येवं सत्यमस्यादिवाक्यतः ।

स्यमात्मानं विजानाति कृत्स्नान्तःकरणेक्षणम् ॥ १७६ ॥

176. One knows one's own Self, the witness of the intellect* and all its modifications, from sentences such as 'Thou art That' like the boy who knew himself from the sentence, 'You are the tenth.'

इदं पूर्वमिदं पश्चात्पदं वाक्यं भवेदिति ।

अन्यप्यतिरेकाभ्यां ततो वाक्यार्थबोधनम् ॥ १७७ ॥

वाक्ये हि ध्यमाणानां पदानामर्थसंस्मृतिः ।

निष्पन्नो नैव वेदेऽस्ति पदसांगत्यमर्थतः ॥ १७८ ॥

177, 178. The understanding of sentences* is possible (on the knowledge of the implied meanings of the words) after it has been ascertained by the method of agreement

* See foot-note 2, verse 3, chapter 12.

* Including the ego.

* i.e., the understanding of the meaning of the word 'Thou' to be the meaning of the word 'That'.

and contrariety which words should be placed first¹ and which next.

For the order of words in Vedic sentences follows² the meaning of the sentences. No rule about (the order of) remembering the meanings of words in sentences holds good in the Vedas.

यदा नित्येषु वाक्येषु पदार्थस्तु विविच्यसे ।

वाक्यार्थज्ञानसंयतनर्थं तदा प्रश्नो न युज्यते ॥ १७९ ॥

179. The question³ is out of place when the meanings of words in sentences⁴ having fixed meanings are made clear⁵ in order that the meanings of sentences may be comprehended.

अभ्यव्यतिरेकोक्तिः पदार्थस्मरणाय तु ।

स्मृत्यभावे न वाक्यार्थो ज्ञातुं शक्यो हि केनचित् ॥ १८० ॥

180. The method of agreement⁶ and contrariety⁷ is spoken of in order that one may be acquainted with the (implied) meanings of words. For no one can know the meaning of a sentence without knowing (the meanings of the words in it).

¹ In construing sentences we place the words having known meanings, ‘I’, ‘thou’, etc. first and ‘That’, ‘Brahman’, etc. next, which have unknown meanings.

² In the Vedic statement, ‘oblations should be offered to fire’, ‘barley gruel should be cooked’, though offering of oblations precedes it is done next; for the offerings must be made with the cooked gruel. Such is the case with the words ‘That’ and ‘thou’ in the sentence ‘That thou art’ (तत्त्वसि).

³ How one is Brahman.

⁴ ‘Thou art That’ etc.

⁵ By the method of agreement and contrariety. See verse 96 above.

⁶ See verse 96 above.

तत्त्वमस्यादिवाक्येषु त्वंपदार्थाविवेकतः ।

व्यज्यते नैव वाक्यार्थो निन्युमुक्तोऽहमिन्यतः ॥ १८१ ॥

अन्यद्व्यतिरेकोक्तिस्तद्विवेकाय नान्यथा ।

त्वंपदार्थाविवेके हि पाणावर्पितवित्यवत् ॥ १८२ ॥

वाक्यार्थो व्यज्यते सैवं केवलोऽहंपदार्थतः ।

दुःखीत्येतदपोहेन प्रत्यगात्मचिनिश्चयात् ॥ १८३ ॥

181—183. The meaning of the sentences like 'Thou art That', i.e., one is *Brahman* ever free, does not become manifest on account of the non-discrimination of the (implied) meaning of the word 'Thou'. It is for the purpose of discriminating the meaning of that word and for no other purpose that the method of agreement and contrariety has been described. For when the meaning of the word 'thou' is discriminated by the negation of the ego-subject to unhappiness from the meaning¹ of the word 'I' one becomes perfectly sure of the nature of the *Innermost Self*. And then the meaning² of the sentence, viz., One Pure Consciousness, becomes manifest like an *Aegle marmelos* fruit placed on one's palm.

तत्रैवं संभवत्यर्थे श्रुतहानाश्रुतार्थधीः ।

नैव कल्पयितुं युक्ता पदवाक्यार्थकोविदैः ॥ १८४ ॥

184. Those who are well-versed in the meanings of words and sentences should not, therefore, assume a meaning³ which is not in accordance with the *Srutis* and

¹ The direct meaning. See foot-note 2, verse 173.

² See foot-note 3, verse 173.

³ Action (e.g., the reiteration of the idea, 'I am *Brahman*') as the direct means to right knowledge causing the cessation of Ignorance.

give up what¹ is in them. For this explanation of the sentence² is thus possible.

प्रत्यक्षादीनि बाधेरन्वृण्णलादिषु पाकयत् ।

अक्षजादिनिभैरेतैः कथं स्याद्वाक्यबाधनम् ॥ १८५ ॥

185. (Objection). The knowledge 'I am *Brahman*'³ is contradicted by sense-perception⁴ etc. like the cooking of gold⁵ particles.

(Reply). How can that knowledge be contradicted⁶ by these which are evidences only apparently?

दुःखस्मीति सति ज्ञाने निर्दुःखीति न जायते ।

प्रत्यक्षादिनिमग्नेऽपि वाक्याच्च व्यवभिचारतः ॥ १८६ ॥

186. (Objection). The knowledge that one is devoid of unhappiness does not arise from the sentence as long⁷ as one feels that one is unhappy, though the feeling of unhappiness may be due to sense-perception etc. which are all fallacious.

¹ Right knowledge of Self-*Brahman* arising from the sentences like 'Thou art That' and negating ignorance.

² 'Thou art That.'

³ On the part of those who hold that the idea, 'I am *Brahman*' is enjoined to be repeated for self-purification.

⁴ For sense-perception, according to the objector, proves agency etc. to be in the Self.

⁵ Gold particles are boiled in order to sanctify them for use in certain sacrifices.

⁶ Evidently they (gold particles) do not become soft. So the word 'cooking' implies a contradiction.

⁷ One feels unhappy and so on from one's birth. The knowledge, 'I am free from unhappiness' (i.e., 'I am *Brahman*') which comes later cannot, therefore, negate the previous one.

(Reply). we say 'No.' For there are exceptions.¹

स्वप्ने दुःखमध्यासं दादृच्छेदादिहेतुतः ।

तत्कालमायिमिर्वाक्यैर्न बाधः क्रियते यदि ॥ १८७ ॥

समाप्तेस्तर्हि दुःखस्य प्राक्च तद्बाध इष्यताम् ।

न हि दुःखस्य संतानो भ्रान्तेर्वा दृश्यते क्वचित् ॥ १८८ ॥

187, 188. (Reply continued). I felt miserable on account of burns, cuts, etc. in dream (and was freed² from pain through the teaching imparted to me by a man of knowledge in that state). Even if it be contended that the teaching in dream negates no pain, still pain etc. cannot be regarded as belonging to the Self). For the absence of pain is there both before³ and after³ it is experienced, delusion or a pain being never unceasing.

प्रायगात्मन आत्मतर्कं दुःखस्मीत्यस्य बाधया ।

दशमं नयमस्येव चेद चेद्विरुद्धता ॥ १८९ ॥

189. There is no contradiction if, by negating the idea that one is unhappy, one knows oneself to be the innermost Self (i.e., *Brahman*) like the bony⁴ who knew himself to be the tenth by negating the false notion that he was the ninth.

नित्यमुक्तत्वविज्ञानं चाक्षयाद्भवति नान्यतः ।

चाक्ष्यार्थस्यापि विज्ञानं वदार्थस्मृतिपूर्वकम् ॥ १९० ॥

¹ e.g., one feels that the sky is blue from one's birth, but one acquires the knowledge later that it is free from blueness when one is told so. See verse 3, chap. 2, Metrical Part.

² Pain etc. are, therefore, not the properties of the Self.

³ G. K. 2. 6.

⁴ See footnote 2, verse 3, chapter 12.

अन्ययव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।

एवं निर्दुःखमात्मानमक्रियं प्रतिपद्यते ॥ १९१ ॥

190, 191. It is from the sentence only and from nothing else that one knows oneself to be ever free.¹ The meaning of the sentence is known from the knowledge of the (implied) meanings of the words; these meanings again are surely understood by the method of agreement² and contrariety. Thus one knows oneself to be free from pain and action.

सदेवेत्यादिवाक्येभ्यः प्रमा स्फुटतरा भवेत् ।

दशमस्त्वमसीत्यस्माद्यथैवं प्रत्यगात्मनि ॥ १९२ ॥

प्रबोधेन यथा स्वप्नं सर्वदुःखं निवर्तते ।

प्रत्यगात्मधिया तद्वद्दुःखित्वं सर्वदात्मनः ॥ १९३ ॥

192, 193. The right knowledge of Self-Brahman becomes manifest from sentences such as, 'Thou art That', like the knowledge acquired from the sentence, 'you are the tenth.' The (false) conception of pain with regard to the Self vanishes for ever when the (right) knowledge of Self-Brahman arises. Like all kinds of pain experienced in dream which come to an end as soon as one wakes up.

कृष्णलादी प्रमाऽज्जन्म तदभ्यार्थाऽमृदुस्यतः ।

तत्त्वमस्यादिवाक्येषु न त्वेवमविरोधतः ॥ १९४ ॥

194. The knowledge (that they have been cooked) does not arise in the case of gold³ particles etc. as they do not

¹ i.e., Brahman

² See verse 96, page 232.

³ See verse 185.

become soft. They are made hot by boiling them for the purpose of producing an unseen result (in connection with sacrifices). It is not a fact that right knowledge does not arise from sentences like 'Thou art That.' For there is no such contradiction here.

वाक्ये तत्त्वमसौत्यस्मिञ्जातार्थं तदसिद्धयम् ।

त्वमर्थे सात्यसाहाय्याद्वाक्यं नोत्पादयेत्प्रमाम् ॥ १९५ ॥

195. The meanings of the two words 'That' and 'art' in the sentence 'Thou art that' are well-known. It does not produce right knowledge for want of help when the (implied) meaning of the word 'Thou' (is not known).

तत्त्वमोस्तुत्यनीडार्थमसीत्येतत्पदं भवेत् ॥ १९६ ॥

196. The word 'art' is used in order to show that the two words 'Thou' and 'That' are in the same predicament.

तच्छब्दः प्रत्यगात्मार्थस्तच्छब्दार्थस्त्वमस्तथा ।

दुःखित्वाप्रत्यगात्मत्वं धारयेतामुभायपि ॥ १९७ ॥

197. (Being in the same predicament with the word 'Thou'), the word 'That' comes to mean the innermost Self. (Similarly, being in the same relation with the word 'That'), the word 'Thou' comes to mean the same thing as the word 'That'. (Thus in relation to each other) the two words show that the Innermost Self is not unhappy and that *Brahman* is not other than the Self.

¹ As in the case of gold particles. * See verse 181 of this chapter.

² See verse 171 of this chapter.

एवं च नेतिनेत्यर्थं गमयेतां परस्परम् ॥ १९८ ॥

198. Thus both of them in conjunction express the same meaning¹ as is implied by the sentence, 'Not' this, not this.'

एवं तत्त्वमसीत्यस्य गम्यमाने फले, कथम् ।

अप्रमाणत्वमस्योक्ता क्रियापेक्षत्वमुच्यते ॥ १९९ ॥

199. Why do you say that the sentence is not an evidence² (regarding the knowledge of *Brahman*) and depends on an action (in order to produce the same knowledge) as the result produced by the sentence, 'Thou art That', (is the right knowledge regarding *Self-Brahman* ?).

तस्मादाद्यन्तमध्येषु कुर्वित्येतद्विरोध्यतः ।

न कल्पामोऽधुतत्वाच्च धृतत्यागोऽप्यनर्थकः ॥ २०० ॥

200. We do not, therefore, admit (the injunction of an action) in the beginning,³ end⁴ or middle⁵ For it⁶ is contradictory and not met with in the *Vedas*. Not only so, we have, in that case, to give up what⁷ is there in them. And that would be harmful.

यथानुभूयते तृप्तिर्भुजैर्यास्यान्न गम्यते ।

शाक्यस्य विधृतिस्तद्वद्भोशकृत्पायसीक्रिया ॥ २०१ ॥

¹ A Being, one and indivisible, of the nature of Bliss, *Self-Brahman*.

² Br. U, 2. 3. 6. ³ See verses 9, 17 and 18 of this chapter.

⁴ At the time of the first teaching of the sentence 'Thou art That'.

⁵ At the time when direct knowledge of *Self-Brahman* has been achieved ⁶ At the time of understanding the

implied meanings of the words by the method of agreement and contrariety. See verse 96 of this chapter for the said method.

⁷ See footnote 2, verse 173.

⁸ See footnote 1, p. 259.

201. (Objection). The Bliss of liberation is not obtained by ascertaining the meaning of the sentence. It is not like the satisfaction which is felt by eating. Just as boiled milk-rice cannot be prepared from cowdung, so, (the direct knowledge of *Brahman* cannot be produced) simply by ascertaining the meaning of the sentence.

सत्यमेयमनात्मार्थवाक्यात्पारोक्ष्यबोधनम् ।

प्रत्यगात्मनि न त्वेवं संप्र्याप्तातिवदधुचम् ॥ २०२ ॥

202. (Reply). Indirect knowledge, it is true, is the result produced by the sentences regarding the non-Self, but it is not so in the case of those regarding the Innermost Self. It is, on the other hand (direct and certain knowledge) like that in the case of the tenth¹ boy.

स्वयंवेद्यत्पर्यायः स्वप्रमाणक इष्यताम् ।

निवृत्तायहमः सिद्धः स्यात्मनोऽनुमयश्च नः ॥ २०३ ॥

203. Therefore accept the Self as self-evident which means the same thing as self-knowable. The knowledge of the Innermost Self according to us thus becomes possible when the ego² vanishes.

बुद्धीनां विषयो दुःखं नो यस्य विषया मताः ।

कुतोऽस्य दुःखसंबन्धो दृशेः स्यात्प्रत्यगात्मनः ॥ २०४ ॥

204. Pain is a property belonging to the intellect.* How can it, therefore, belong to the Innermost Self which is of

¹ See footnote 2, verse 3, chapter 12.

² It vanishes when one is taught "Thou art That."

³ I.e., the ego.

is nature of Pure Consciousness and not connected with
ain?

रश्मिरेधानुभूयेत स्वेनैवानुभवात्मना ।

तदाभासतया जन्म धियोऽस्यानुभवः स्मृतः ॥ २०५ ॥

205. The Witness is known by Itself¹ which is of the
ature of knowledge only. It is the birth of the modification
f the intellect pervaded by the reflection of Consciousness
hat is what is known to be the knowledge² of the Self.

भक्षणायादिनिर्मुक्तः सिद्धो मोक्षस्त्वमेव सः ।

धोतव्यादि तयैत्येतद्विरुद्धं कथमुच्यते ॥ २०६ ॥

206. How can you speak of the hearing³ etc. (of the Self)
n your part which is a contradiction⁴ when you are (taught
o be) the eternally existing Liberation⁵ free from hunger etc.?

सोऽस्यतीत्येव चेत्तत्स्याच्छ्रवणादि तदा भवेत् ।

मोक्षस्यानित्यतैर्यं स्याद्विरुध्ये नाम्नया यच्चः ॥ २०७ ॥

207. Hearing etc. would be necessary if Liberation were
to be brought about. But It would be transitory in that case
The sentence, therefore, can have no other meaning⁶ which
involves contradiction.

धोतुधोतव्ययोर्भेदो यदीष्टः स्याद्विधेदिदम् ।

एतार्थकोप एव स्याद्य युक्तं सर्वथा यच्चः ॥ २०८ ॥

¹ It requires, in order to be known, no other knowledge.

² i.e., 'I am Brahman.' ³ Br. U., 2. 4. 5.

⁴ For a man cannot be the actionless Brahman and at the same time
the agent of hearing etc. ⁵ i.e., Brahman

⁶ e.g., the reiteration of the idea, 'I am Brahman.'

208. The repetition of the idea, 'I am *Brahman*' might be possible if there were a difference between the hearer (i.e. the aspirant)¹ and what is to be heard (but) the desired meaning² would be wronged in that case. Therefore the sentence becomes unreasonable (i.e., loses authority according to that view).

सिद्धो मोक्षोऽहमित्येष ब्राह्मणात्मानं मथेयदि ।

चिकीर्षुर्यः स मूढात्मा शस्त्रं बोद्धाटयन्त्यपि ॥ २०९ ॥

209. Knowing that one is eternally existing Liberation, one who desires to perform actions³ is a man of clouded intellect and nullifies the scriptures.

नहि सिद्धस्य कर्तव्यं सकार्यस्य न सिद्धता ।

उभयालम्बनं कुर्यधात्मानं यथयत्यपि ॥ २१० ॥

210. For knowing oneself to be *Brahman* one has no duty to perform; nor can one be a knower of *Brahman* when one has duties to perform. One deceives oneself by having recourse to both sides.

सिद्धो मोक्षस्यमित्येतद्वस्तुमार्त्रं प्रदर्श्यते ।

धोतुस्तथात्यविज्ञाने प्रवृत्तिः स्वात्कर्षं स्थिति ॥ २११ ॥

211. (Objection).⁴ A reality is only pointed to (but no injunction is given) when one is told 'Thou art eternally

¹ The Self (i.e., *Brahman*) Br. U. p. 2, 4, 5. See also verse 111.

² That the individual Self is *Brahman*. *e.g., the reiteration of the idea, 'I am *Brahman*.' For the objector's contention see verses 12 and 18 of this chapter.

⁴ Verse 211—213.

existing Liberation¹; how can the hearer apply himself to know that he is so (without being enjoined)?

कर्ता दुःख्यहमस्मीति प्रत्यक्षेणानुभूयते ।

कर्ता दुःखी च माभूवमिति यत्नो भवेत्ततः ॥ २१२ ॥

212. It is known by perceptual evidence that one is an agent and experiencer of pain. And then there is an effort so that one may not remain so.

तद्विज्ञानाय युक्त्यादि कर्तव्यं श्रुतिरग्रवीत् ।

कर्तव्याद्यनुवादेन सिद्धत्वा अनुभवाय नु ॥ २१३ ॥

213. The *Sruti*,² therefore, restates the agency etc.³ on the part of the people and enjoins duties such as reasoning etc. in order that they may know and feel that they are eternally existing (*Brahman*).

निर्दुःखो निष्क्रियोऽकामः सिद्धो मोक्षोऽहमित्यपि ।

एहीत्यैव विद्वद्धार्यमादध्यास्कथमेव सः ॥ २१४ ॥

214. (Reply). How can one accept a contradictory meaning⁴ after knowing⁵ that one is eternally existing Liberation which is free from unhappiness, activity and desires?

सकामः सक्रियोऽसिद्ध इति मेऽनुभवः कथम् ।

अतो मे विपरीतस्य तद्वयान्वक्तुमर्हति ॥ २१५ ॥

¹ *Brahman*.

² Br. U., 2. 4. 5.

³ Which people are conscious of.

⁴ That one is an agent.

⁵ From the sentence which is the only right evidence.

208. The repetition of the idea, be possible if there were a difference the aspirant)¹ and what is to be meaning² would be wronged in if sentence becomes unreasonable (i.e. ding to that view).

सिद्धो मोक्षोऽहमित्येव ब्रह्मात्मानं
चिकीर्षुः स मूढात्मा शालं चोद

209. Knowing that one is etern one who desires to perform action intellect and nullifies the scriptures

नहि सिद्धस्य कर्तव्यं सकार्यस्य न
उभयालम्बनं कुर्यात्प्रात्मानं यत्रयस्य

210. For knowing oneself to duty to perform; nor can one be a one has duties to perform. One c recourse to both sides.

सिद्धो मोक्षस्वमित्येतद्वस्तुमात्रं :
भोतुस्तथात्यविज्ञाने प्रवृत्तिः स्या

211. (Objection).³ A reality i injunction is given) when one i

¹ The Self (i.e., *Brahman*) Br. U. p.

² That the individual Self is *Brah* the idea, 'I am *Brahman*.' For the 12 and 13 of this chapter.

³ Verse 211—213.

219. That¹ which removes unhappiness should be told (by the teacher to the disciple) according to his question inquiring how his unhappiness might be removed altogether.

श्रुतेः स्वात्मनि नाशङ्का प्रामाण्ये सति विद्यते ।

तस्मादात्मयिमुक्तत्वं प्रत्याययति तद्वचः ।

यत्तद्वचः तत्तथायं स्याद्विरोधेऽसति केनचित् ॥ २२० ॥

220. There can be no doubt about what the *Śrutis* prove² ■ they are an independent source of knowledge. The words of *Śrutis*, therefore, produce the conviction that one is free. So it should be said that such is the meaning of the *Śrutis*, as (it has been proved that) they do not contradict any other source of knowledge.

एतोऽन्योऽनुभवः कश्चिदात्मनो नोपपद्यते ।

अविज्ञातं विज्ञानतां विज्ञातारमिति श्रुतेः ॥ २२१ ॥

221. The Knowledge of the Self different from what has been said before is unreasonable on the authority of the *Śrutis*. 'It³ is unknown to those who know It⁴' and 'Who⁵ will know the knower'?

एवंपदार्थविवेकाय संन्यासः सर्वकर्मणाम् ।

साधनत्वं यत्रत्येव शान्तो दान्तानुशासनात् ॥ २२२ ॥

222. The renunciation of all actions in order to know the (implied) meaning of the word 'thou' becomes the means (to Self-Knowledge) according to the teaching, 'controlling the internal and external senses.'

¹ Liberation due to Self-Knowledge. ² Br. Su. 1. 1. 3.

³ Ke U., 2. 3.

⁴ To be an object of Knowledge.

⁵ Br. U., 2. 4. 14.

⁵ Br. U., 4. 4. 23.

त्यमर्थं प्रत्यगात्मानं पश्येदात्मानमात्मनि ।

याक्यार्थं तत आत्मानं सर्वं पश्यति केवलम् ॥ २२३ ॥

223. One should know the Self, the innermost One, the implied meaning of the word 'thou' in the combination' of the body and the senses. One then knows the pure Self to be *Brahman*, the all-comprehensive principle. And that is the meaning of the sentence, 'Thou art That.'

सर्वमारमेति याक्यार्थे चिन्तातेऽस्य प्रमाणतः ।

असत्त्वे हान्यमानस्य विधिस्तं योजयेत्कथम् ॥ २२४ ॥

224. How can one be enjoined to perform a duty when the meaning of the sentence, viz., one is *Brahman*, is known by one according to the right source of knowledge, the *Srutis*, inasmuch as no* other source of knowledge can then exist for one?

तस्माद्वाक्यार्थविज्ञानाग्नोर्ध्वं कर्मविधिर्भवेत् ।

नहि ब्रह्मास्मि कर्तेति विरुद्धे भवतो धियौ ॥ २२५ ॥

225. No actions can, therefore, be enjoined on one when one has known the meaning of the sentence.[†] For the two contradictory ideas, 'I am *Brahman*' and 'I am an agent' cannot exist together.

ब्रह्मास्मीति च विद्येयं नैव कर्तेति वाच्यते ।

सकामो बद्ध इत्येवं प्रमाणाभासजातया ॥ २२६ ॥

शास्त्राद्ब्रह्मास्मि नाम्योऽहमिति बुद्धिर्भवेद्दृढा ।

यदाऽयुक्ता तदैवं धीर्यथा देहात्मधीरिति ॥ २२७ ॥

[†] As its witness.

* They are then all proved to be unreal.

† 'Thou art That.'

226, 227. That one is *Brahman* is the right knowledge. It is not negated by the false conceptions that one is an agent, has desires and is bound arising from fallacious evidences. This (false) knowledge (i.e., I am an agent), like the identification¹ of the Self with the body, becomes unreasonable when the knowledge that one is *Brahman* and not other than It is firmly grasped according to (the teaching of) the scriptures.

समयाद्भयं प्राप्तस्तदर्थं यतते च यः ।

स पुनः समयं गन्तुं स्वतन्त्रश्चेन्न गच्छति ॥ २२८ ॥

228. A man who tries to remain free from fear after going to a place devoid of it from one full of fear does not, if independent, go to a place of fear again.

यथेशचरणप्राप्तिः संन्यासादियिधौ कुतः ।

पदार्थज्ञानबुद्धस्य वाक्यार्थानुभवार्थिनः ॥ २२९ ॥

229. How can there be the possibility of wrong conduct² on the part of one on whom renunciation etc.³ are enjoined and who is awakened on knowing the implied meanings of the words⁴ and aspiring⁵ after the comprehension of the meaning of the sentence⁶?

¹ The idea, 'I am a man.'

² For objection see verses 12 and 16, chap. 18.

³ Including the injunctions of hearing, reflecting and meditating on the Self.

⁴ The words, 'thou' and 'that.'

⁵ Therefore wrong conduct is impossible on one's part as one's mind is occupied with the attempt.

⁶ For one again who has rightly comprehended the meaning of the sentence, wrong conduct is of course absolutely impossible.

⁷ 'Thou art That.'

यतः सर्वमिदं सिद्धं यन्प्रागस्माभिरीरितम् ॥ २३० ॥

230. Everything, therefore, that we said before, is substantiated.

यो हि यस्माद्विरक्तः स्यान्नसौ तस्मै प्रयतते ।
लोकप्रयाद्विरक्तस्यान्मुमुक्षुः किमितीदृते ॥ २३१ ॥

231. One does not try to attain anything in which one has lost interest. Why will a man seeking¹ liberation make any effort at all who has lost interest in all the three worlds?

क्षुधया पीड्यमानोऽपि न विषं ह्यक्षुमिच्छति ।
मिष्टान्नध्वस्तत्तृड् जानन्नमूदस्तं जिघत्सति ॥ २३२ ॥

232. No one likes to eat poison even if pressed by hunger. So, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweatmeats.

वेदान्तवाक्यपुष्पेभ्यो ज्ञानामृतमधूत्तमम् ।
उज्जहारालिख्यो नस्तस्मै सद्गुरवे नमः ॥ २३३ ॥

233. I bow down to my Teacher, a knower of *Brahman*, who collected for us the nectar of knowledge from the *Vedāntas* like a bee collecting the best honey from flowers.

¹ Even one seeking liberation is free from desires and efforts; how much more free is one who has obtained it?

अथात्ममनःसंवादप्रकरणम् ॥ १९ ॥

CHAPTER XIX

A CONVERSATION BETWEEN THE SELF AND
THE MIND

प्रयुज्य तृष्णाज्वरजाशकारणं चिकित्सितं ज्ञानविराग-
मेवजम् । न याति कामज्वरसन्निपातजां शरीरमालां
शतयोगदुःखिताम् ॥ १ ॥

1. One does not meet with the distress caused by a series of hundreds of bodies, which has its origin in a swoon due to the fever of desires if one places oneself under the treatment in which medicines are Knowledge and dispassion, the causes of the destruction of the fever of desires (mentioned before).

महं ममेति त्वमनर्थमीदृसे परार्थमिच्छन्ति तयान्य ईदितम् ।
न तेऽर्थबोधो न हि मेऽस्ति चार्थिता ततश्च युक्तः शम
एव ते मनः ॥ २ ॥

2. Oh my mind, you indulge in vain ideas like 'me' and 'mine'. Your efforts, according to others, are for

¹ The Sākhya.

one¹ other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quiet.

यतो न चान्यः परमात्सनात्सनात्सदैव एतोऽहमतो न
मेऽर्थिता । सदैव एतस्य न कामये हितं यतस्य चेतः
प्रशमाय ते हितम् ॥ ३ ॥

3. As I am no other than the Supreme Eternal One I am always contented and have no desires. Always contented I desire no welfare for myself, but I wish your welfare. Try to make yourself quiet, Oh mind.

पहृमिमालाम्यतिपृष्ठ एव यः स एव चात्मा जगतश्च नः
श्रुतेः । प्रमाणतद्यापि मया प्रयेयते सुधैव तस्माच्च
मनस्त्वयेहितम् ॥ ४ ॥

4. One who is by nature beyond the six continual waves² is, according to the evidence of the *Srutis*, the Self of us and the universe. This is what I know from other³ sources of knowledge also. Your efforts are, therefore, all in vain.

यद्यि प्रदान्ते नहि चास्ति मेदधीर्यतो जगम्मोहमुपैति
मायया । ग्रहो हि मायाप्रभवस्य कारणं महाहिमोहे
नहि मास्ति कस्यचिन् ॥ ५ ॥

¹ The *Purusha*, the Self (according to the *Sāṅkhya*s).

² (1) Hunger and (2) thirst, the properties of the vital force, (3) grief and (4) delusion, of the mind, (5) old age and (6) death, of the body.

³ e.g., Bh. G. 11, 19, 20.

5. There is no idea of difference left, deluding people through wrong notions when you are merged¹. For the cause of all wrong notions is the perception of (the reality of) difference. These wrong notions vanish as soon as one is free from this perception.

न मेऽस्ति मोहस्तथ चेष्टितेन हि प्रयुक्तस्यस्त्यसितो
ह्यधिक्रियः । न पूर्यतत्त्वोत्तरमेदता हि नो कुर्यैव तस्माद्य
मनस्तथेहितम् ॥ ६ ॥

6. I am not deluded by your efforts. For I have known the Truth and am free from all bondage and change. I have no difference in the conditions preceding the knowledge of Truth and succeeding it. Your efforts, Oh mind, are, therefore, useless.

एतद्य नित्योऽहमतो न चान्यथा विकारयोगे हि भवेद्-
नित्यता । सदा प्रमातोऽहमतो हि चाद्वयो विकल्पितं
चान्यसदित्यवस्थितम् ॥ ७ ॥

7. As I am eternal I am not otherwise. Transitoriness is due to the connection with changes. I am always self-effulgent and therefore without a second. It is ascertained that everything created (by the mind) is non-existent.

अभायरूपं त्यमसीद हे मनो निरीक्ष्यमाणे न हि युक्तितो-
ऽस्तिता । सतो हानाशादसतोऽप्यग्रन्मतो द्वयं य
चेतस्य नास्तितेष्यते ॥ ८ ॥

¹ In Ignorance, e.g., in deep sleep.

8. Scrutinised through the reasoning that reality¹ is never destroyed and unreality never born, you have no (real) existence. You are, therefore, Oh my mind, non-existent in the Self. Having both birth and death you are accepted as non-existent.

द्रष्टा च दृश्यं च तथा च दर्शनं भ्रमस्तु सर्वस्तथ कल्पितो
हि सः । दृशेद्य मिथं न हि दृश्यमीक्ष्यते स्वप्नबोधेन
तथा न मिथ्यते ॥ ९ ॥

विकल्पना यापि तथाद्वया भवेद्वस्तुयोमासदलातचक्रवत् ।
न शक्तिभेदोऽस्ति यतो न चारमर्ना ततोऽद्वयत्वं
श्रुतितोऽवसीयते ॥ १० ॥

9, 10. As everything—the seer, seeing and the seen—is a false notion superimposed by you and as no object of perception is known to have an existence independent of that of the Self, (the Self is one only). When this is so, the Self in the state of deep sleep² does not differ from Itself when in waking (or dream). Unreal like the circular³ form of a burning torch, superimposition also⁴ (has no existence independent of that of) the non-dual Self. The oneness of the Self is ascertained from the *Srutis* as the Self has no division within Itself on account of different powers⁵ and as It is not different (in different bodies).

¹ See Bh. Gītā, 2. 16.

² The non-dual Self only exists in deep sleep. See Br. U., 4. 3. 32.

³ When it is moved round.

⁴ Like the seer, seeing and the seen which are superimposed.

⁵ See Br. U., 4. 3. 23—30.

मिथश्च मिथ्ना यदि ते हि चेतनाः क्षयस्तु तेषां परिमाण-
योगतः । ध्रुवो भवेद्भेदवतां हि दृष्टो जगत्क्षयश्चापि
समस्तमोक्षतः ॥ ११ ॥

11. If, according to you, souls were mutually different and so limited (by one another) they would meet with destruction as all such things are seen to come to an end. Again, all being liberated, the whole world would meet with extinction.

न मेऽस्ति कश्चिन्न च सोऽस्मि कस्यचिद्यतोऽद्वयोऽहं न
हि चास्ति कल्पितम् । अकल्पितश्चास्मि पुरा प्रसिद्धितो
विकल्पनाया द्वयमेव कल्पितम् ॥ १२ ॥

12. There is no one who belongs to me nor is there anyone to whom I belong as I am without a second. The (world which is) superimposed does not exist. My existence¹ being known to be anterior to superimposition, I am not superimposed. It is duality only that is so.

विकल्पना चाप्यभवे न विद्यते सदन्यदित्येषमतो न
नास्तिता । यतः प्रवृत्ता तव चापि कल्पना पुरा प्रसिद्धेर्न
च तद्विकल्पितम् ॥ १३ ॥

13. The unborn Self² can never be regarded as non-existent because there cannot be the superimposition of existence or non-existence on It. What exists prior to your

¹ The Final substratum of all superimposition.

² The Self, the substratum of all superimposition.

coming into (apparent) existence and on which you yourself are superimposed cannot itself be superimposed.

असद्द्वयं तेऽपि हि यद्यदीक्ष्यते न दृष्टमित्येव न चैव
नास्तिता । यतः प्रवृत्ता सदसद्विकल्पना विचारयद्वापि
तथाद्वयं च सत् ॥ १४ ॥

14. The duality pervaded by you is unreal. That it is not seen is no reason that the Self does not exist: That from which the wrong notions of existence and non-existence proceed¹ (must exist). And just as a deliberation ends in a conclusion, so, (all things superimposed have a final substratum) in the really existing and non-dual Self.

सदभ्युपेतं भयतोपकल्पितं विचारहेतोर्यदि तस्य नास्तिता ।
विचारदानाद्य तर्ध्व संस्थितं न चेत्तदिष्टं निवर्तं
सदिष्यते ॥ १५ ॥

15. If the duality, created by you and assumed by us to be real so that an investigation of the Truth might be possible, were non-existent,² Truth would remain unascertained owing to the investigation becoming impossible. The existence³ of a reality must be accepted as a matter of course if an unascertained nature of Truth is not desirable

¹ I.e., are superimposed on It. See verse 16, chapter 16.

² A void.

³ Non-dual existence which is common to all dual phenomena must be accepted as real. But excluding one another, phenomena themselves are not persistent in their existence and are, therefore, unreal. See Satchara's Commentary on Bh. G:11, 2-16.

असत्समं चैव सदित्यपीति चेदनर्थवत्त्वाच्चरष्टङ्गतुल्यतः ।
अनर्थवत्त्वं त्वसति ह्यकारणं न चैव तस्माच्च
विपर्ययेऽन्यथा ॥ १६ ॥

16. (Objection). What is called real¹ is, as a matter of fact, unreal like a human horn as it does not serve² any purpose. (Reply). That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason, on the other hand, why it should be real.

असिद्धतश्चापि विश्वारकारणाद्द्वयं च तस्मात्प्रसूतिं च
मायया । श्रुतेः स्मृतेश्चापि तथा हि युक्तिः प्रसिद्ध-
तीर्थं न तु युज्यतेऽन्यथा ॥ १७ ॥

17. Your inference is wrong (because reality serves some purpose) as It is the subject-matter of deliberation and also the source of all duality proceeding from It under the influence of *Mâyâ*, according to the *Srutis*,³ the *Smritis*⁴ and reason⁵. Thus it is reasonable (that the Self, though changeless, serves some purpose). Otherwise (i.e., as a matter of reality) it is not reasonable (that a thing, either permanent or momentary, serves any purpose).

विकल्पनाद्यापि विधर्मकं श्रुतेः पुरा प्रसिद्धे च विकल्प-
तोऽद्वयः । न चेति नेतीति यथा विकल्पितं निषिध्य-
तेऽत्राप्यवशेषसिद्धये ॥ १८ ॥

¹ In the *Vedas*.
according to the objector

⁴ Bh. Gita, 9, 10.

² In the opposite case it becomes momentary

³ Sw. U., 4, 10.

⁵ Chh. U., 6, 1, 4-6.

coming into (apparent) existence and on which you yourself are superimposed cannot Itself be superimposed.

असद्व्ययं तेऽपि हि यद्यदीक्ष्यते न दृष्टमित्येव न चैव
नास्तिता । यतः प्रवृत्ता सदसद्विकल्पना विचारयद्वापि
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15. If the duality, created by you and assumed by us to be real so that an investigation of the Truth might be possible, were non-existent,² Truth would remain unascertained owing to the investigation becoming impossible. The existence³ of a reality must be accepted as a matter of course if an unascertained nature of Truth is not desirable

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असत्समं चैव सदित्यपीति चेदनर्थवत्त्वाच्चरुद्वैतस्यतः ।
 अनर्थयत्वं त्वसति ह्यकारणं न चैव तस्मात्त
 विपर्ययेऽन्यथा ॥ १६ ॥

16. (Objection). What is called real¹ is, as a matter of fact, unreal like a human horn as it does not serve² any purpose. (Reply). That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason, on the other hand, why it should be real.

असिद्धतश्चापि विचारकारणाद्धयं च तस्मात्प्रसृतिं च
 मायया । श्रुतेः स्मृतेश्चापि तथा हि युक्तिः प्रसिद्ध-
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 तोऽद्वयः । न चेति नेतीति यथा विकल्पितं निविध्य-
 तेऽत्राप्यवशोऽसिद्धये ॥ १८ ॥

¹ In the *Vedas*.

according to the objector

⁴ Bh. Gītā, 9. 10.

² In the opposite case it becomes momentary

³ Sw. U., 4. 10.

⁵ Chh. U., 6. 1. 4—6.

18. According to the *Sruti*¹ It is of a nature contrary to that of superimposition. This One is without a second as It is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on It, which is negated on the evidence of the *Sruti*.² 'Not this, not this', It is not negated and, therefore, left over.

भक्त्यस्मितेऽप्येवमजेऽद्वयेऽक्षरे विकल्पयन्तः सदसद्य
जन्मभिः । स्वचित्तमायाप्रमथं च ते भवं जरां च
मृत्युं च निषान्ति संततम् ॥ १९ ॥

19. Those who, owing to false notions in their own minds, superimpose the ideas of existence, non-existence, etc.³ on the Self which is not Itself superimposed and is birthless, imperishable and without a second always meet with birth, old age and death as different kinds of beings.

मयामघर्षं तु न चेदवस्थितिर्न चास्य चाग्न्यस्थितिर्गम
नाग्न्यथा । नतो ह्यमस्यादसतश्च सत्यतो न च क्रिया
कारकमित्यतोऽप्यगमम् ॥ २० ॥

20. (Duality) can have no reality if both its birth and existence of birth are denied (owing to the possibility of contradictions). Again it cannot owe its origin⁴ to another being either real or unreal. For in that case, (being the origin of duality) reality would become unreal⁵ and unreality real.⁶

¹ Br. U., 6. 19

² Br. U., 2. 3. 6.

³ Qualified, non-qualified, agent, non-agent and so on.

⁴ See G. K. 4. 22 and 4. 49.

⁵ For all material causes are changeable and, therefore, unreal.

Hence the nature of actions¹ and their instruments² also (cannot be ascertained). It is for these reasons that the Self is (ascertained to be) unborn.

अकुर्वदिष्टं यदि वास्य कारकं न किञ्चिदन्यधनु नास्य-
कारकम् । सतोऽविशेषादसतश्च सच्च्युतौ तुलान्त-
योर्ब्रह्मनिधयाश्च हि ॥ २१ ॥

21. If the instruments in connection with the birth of duality be considered to be devoid of any action whatever there will be nothing (which will not be an instrument). (And if they are considered to have the power of action) they will not be instruments. (For they can be acting neither) in the state of reality nor of unreality as both these states are without any particulars (and will always produce effects or never produce any). Neither³ can they become instruments *at the time*⁴ of their deviation from their original states (of reality or unreality). For (in that case the distinction between the nature of the cause and that of the effect) cannot be ascertained like (the relation of cause and effect between the two ends (moving up and down) of the beam of a balance.

न चेत्स इष्टः सदसद्विपर्ययः कथं भवः स्यात्सदसद्य-
स्थितौ । विभक्तमेतद्व्यवस्थितं न जन्म तस्माच्च
मनो हि कस्यचित् ॥ २२ ॥

¹ For a material cause cannot but have some existence; it cannot be void.

² Regarding the production of duality

³ If you argue that reality or unreality may have the power of action when they deviate from the previous states (of reality or unreality).

⁴ Nor can they be instruments *after* such deviation. For deviation itself being an effect requires something to produce it, that again something else and so on. There will thus be a *regressus ad infinitum*.

18. According to the *Srutis*¹ It is of a nature contrary to that of superimposition. This One is without a second as It is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on It, which is negated on the evidence of the *Sruti*,² 'Not this, not this', It is not negated and, therefore, left over.

अकल्पितेऽप्येवमजेऽहयेऽक्षरे विकल्पयन्तः सदस्य
जन्मभिः । स्थितिसमायाप्रमयं च ते भयं जरां च
मृत्युं च निवान्ति संसृतम् ॥ १९ ॥

19. Those who, owing to false notions in their own minds, superimpose the ideas of existence, non-existence, etc.³ on the Self which is not Itself superimposed and is birthless, imperishable and without a second always meet with birth, old age and death as different kinds of beings.

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नान्यथा । सतो ह्यसत्त्वादसत्तस्य सत्त्वतो ॥ च क्रिया
कारकमित्यतोऽप्यजम् ॥ २० ॥

20. (Duality) can have no reality if both its birth and absence of birth are denied (owing to the possibility of contradictions). Again it cannot owe its origin⁴ to another thing either real or unreal. For in that case, (being the origin of duality) reality would become unreal⁵ and unreality real.⁶

¹ Sw. U., 6. 19.

² Br. U., 2. 3. 6.

³ Qualified, non-qualified, agent, non-agent and so on.

⁴ See G. K. 4. 22 and 4. 40.

⁵ For all material causes are changeable and, therefore, unreal.

Hence the nature of actions¹ and their instruments² also (cannot be ascertained). It is for these reasons that the Self is (ascertained to be) unborn.

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कारकम् । सतोऽविशेषादसतस्य सद्युतो तुलान्त-
योर्बद्धवन्निश्चयाच्च हि ॥ २१ ॥

21. If the instruments in connection with the birth of duality be considered to be devoid of any action whatever there will be nothing (which will not be an instrument). (And if they are considered to have the power of action) they will not be instruments. (For they can be acting neither) in the state of reality nor of unreality as both these states are without any particulars (and will always produce effects or never produce any). Neither³ can they become instruments *at the time*⁴ of their deviation from their original states (of reality or unreality). For (in that case the distinction between the nature of the cause and that of the effect) cannot be ascertained like (the relation of cause and effect between the two ends (moving up and down) of the beam of a balance.

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स्थितौ । विभक्तमेतद्द्वयमप्यवस्थितं न जन्म तस्माच्च
मनो हि कस्यचित् ॥ २२ ॥

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⁴ Nor can they be instruments *after* such deviation. For deviation itself being an effect requires something to produce it, that again something else and so on. There will thus be a *regressus ad infinitum*.

22. If the reversal of reality and unreality is not desirable how can anything owe its origin to them which are of a fixed nature? For both of them stand without having any connection with each other. Nothing,¹ therefore, Oh my mind, is born.²

अथाभ्युपेत्यापि भयं तवेच्छतो व्योमि नार्थस्तथ चेष्टि-
तेन मे । न हानवृद्धी न यतः स्वतोऽसतो भवोऽन्यतो
वा यदि वास्तित्ता तयोः ॥ २३ ॥

23. Even by assuming the birth (of things), if you like so, I say your efforts serve me no purpose. For not existing in the self gain or loss cannot be there either uncaused or due to any cause. Even assuming that they exist (in the Self, it is a fact that your efforts are of no use³ to me).

ध्रुवा ह्यनित्याश्च न चान्ययोगिनो मिथश्च कार्यं न च
तेषु पुज्यते । अतो न कस्यापि हि किञ्चिदिष्यते
स्वयं च तत्त्वं न निरुक्तिगोचरम् ॥ २४ ॥

24. Things either immutable or transitory cannot have any relation with other things or with themselves. Therefore it is not reasonable that they should have any effects. So nothing belongs to anything else. The Self itself is also not (directly) within the scope of words⁴.

¹ G. K. 4, 4, 10, 28 and 46.

² In the previous verse a change of condition in reality and unreality was assumed. But as a matter of fact there is no such change.

³ In the case of their existence your effort to produce them is futile.

⁴ This is stated in answer to the objection that being an object of Vedic evidence the Self is related with the Vedas. See verses 29, 30 Chapter 18.

समं तु तस्मात्सततं विभातवद्द्वयाद्विमुक्तं सदसद्वि-
कल्पितान् । निरीक्ष्य युक्त्या धृतितस्तु बुद्धिमानशेष-
निर्वाणमुपैति दीपवत् ॥ २५ ॥

25. A wise man immediately meets with the complete extinction of bondage like the (extinguishing of) a lamp when he knows through reasoning and the *Srutis* (the Self) which is the same in all conditions, always of the nature of self-effulgent Consciousness and free from duality fancied to be existing or non-existing.

अवेद्यमेकं यदनन्यवेदिनां कुतार्किकाणां च सुवेद्यमन्यथा ।
निरीक्ष्य चेत्थं त्वगुणग्रहोऽगुणं न याति मोहं ग्रहदोष-
मुक्तितः ॥ २६ ॥

26. Knowing the One bereft of the *gunas* which is unknowable¹ according to those who know It to be not different from the Self and which is very well knowable¹ according to those fallaciously argumentative people who wrongly know It to be an object of knowledge a man, thus freed from the *Gunas*, becomes liberated from the bondage of false notions and is never deluded (again).

अतोऽन्यथा न ग्रहनाश इष्यते विमोहबुद्धेर्ग्रह एव
कारणम् । ग्रहोऽप्यहेतुस्त्वनलस्त्वनिन्धनो यथा
प्रशान्तिं परमां तथा व्रजेत् ॥ २७ ॥

27. False notions cannot be negated in any way other than (thus knowing the Self). It is these wrong notions

¹ Ka. U., 2. 3.

t are the causes of delusion. These notions, bereft of
ir cause,' come to an absolute end, like fire bereft of fuel,
en knowledge is achieved).

येमथ्य वेदोदधितः समुद्धतं सुरैर्महाव्येस्तु यथा महा-
त्मभिः । तथाऽमृतं क्षान्तिमिदं हि यैः पुरा नमो गुरुभ्यः
परमीक्षितं च यैः ॥ २८ ॥

इति धीमत्परमहंसपरिब्राजकाचार्यधीनोविन्दभगवत्सूज्य-

शिष्यस्य धीशंकरभगवतः कृतिः सकलवेदोप-

निषत्सारोपदेशसाङ्गो समाप्ता

3. I bow down to the teachers, the great souls who
ized the Supreme Truth and gathered from the ocean of
Vedas this knowledge (described in the present book)
gods who churned the great ocean in ancient time and
ered nectar.

ere ends *A Thousand Teachings*, the substance of all the
panishats written by the All-knowing Sankara, the Teacher
wandering *Paramahansa*,^a the disciple of Govinda
hy of adoration.

morance.

man who has renounced worldly action and has the surest
ledge that he is not different from *Brahman* and that the universe
real, wandering from place to place for the spiritual benefit
ple.

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